

A
S E R M O N
O N

Eyeing of ETERNITY,

So that it may have its

Due Influence upon us in all we do.

F R O M

II CORINTHIANS, Chap. iv. Verse 18.

*While we look not at the Things which are
seen, but at the Things that are not seen:
for the Things which are seen, are Tem-
poral; but the Things which are not seen,
are Eternal.*

By the late Reverend

THOMAS DOOLITTELL, M.A.

The SECOND EDITION.

L O N D O N,

Printed in the YEAR MDCCLV.

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S. E. R. M. O. N.

Living of Henry

The influence upon us in the world



By the Reverend
THOMAS DOOLITTLE

THE SECOND EDITION

LONDON

Printed in the Year 1800



2 C O R. IV. 18.

*While we look not at the Things which are seen,
but at the Things which are not seen: For the
Things which are seen are Temporal, but the
Things which are not seen are Eternal,*

ETERNAL! What a Sound doth this Word
Eternal make in my Ears? What Work-
ings doth it cause within my Heart? What
casting about of Thoughts, what Word is
next to be added to it? Is it, Eternal
World? Where? For this is Temporal: Oh! that
Eternal World is now by us unseen, and as to us is
yet to come. But yet my trembling Heart is still solli-
citous to what other Word, this Word Eternal might
be prefixed as to myself, or those that hear me this
Day, when they and I (who through the long Suffer-
ance of God are yet in this present and temporal) shall
be in that Eternal World. Shall it be *Eternal Dam-
nation* in that *Eternal World*? How? after so many
Knockings of Christ? Strivings of the Spirit? Tenders
of Mercy? Wooings of Grace? Calls of Ministers?
Warnings of Conscience, Admonitions of Friends?
Waitings of Patience? All which put us into a fair
Probability of escaping *Eternal Damnation*. O dread-
ful Words! can more Terror be contained, can more
Misery be comprehended in any two Words, than in
Eternal Damnation? But we in Time are Praying,
Hearing, Repenting, Believing, Conflicting with De-
vils,

vils, Mortifying Sin, Weaning our Hearts from this World, that when ~~we shall~~ go out of Time, ~~we might~~ find Life or Salvation ~~added~~ to Eternal. *Eternal Salvation!* these be Words ~~as~~ comfortable, as the other were terrible, as ~~sweet~~ as they were bitter. What then? This Word *Eternal*, is the Horror of Devils, the Amazement of damned Souls, which causeth Desperation in all that Hellish Crew, for it woundeth like a Dart, continually sticking in them, that they most certainly know that they are damned to all Eternity. *Eternal!* it is the Joy of Angels, the Delight of Saints, that while they are made happy in the beatifical Vision, are filled with perfect Love and Joy, they sit and sing, all this will be *Eternal*. *Eternal!* this Word it is a loud Alarm to all that be in Time, a serious Caution to make this our grand Concern, that when we must go out of Time, our Eternal Souls might not be doomed down to Eternal Damnation, but might obtain Salvation that shall be Eternal, of which we have Hope and Expectation, *while we look not at the Things which are seen, but at the Things which are not seen; for the Things which are seen are Temporal, but the Things which are not seen are Eternal.*

The Consideration of these Words may be twofold,

I. *Relative*, As they are a Reason of Stedfastness in shaking Troubles, as a Cordial against fainting under the Cross. ver. 16. *For which Cause we faint not, but though our outward Man perish, yet the inward Man is renewed Day by Day.* Ver. 17. *For our light Affliction which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory.* 18. *While we look, &c.* Not only the Experience of present spiritual Good in the inward, by the pressing Afflictions on the outward Man, in weakning of Sin, in purging away our Dross, in weaning us from the World, in humbling

bling us for our Miscarriages, in reducing us from wandering, in emptying us of Self-conceit, in trying our Faith, in exercising our Patience, in confirming our Hope, in awakening of Conscience, in bringing us to examine our Ways, in renewing our Repentance, in proving our Love, in quickning us to Prayer; but also the clear and certain Prospect of Glory after Affliction, of a Weight of Glory after light Affliction, of Eternal Glory after short Affliction, of a Weight of Glory, far more exceeding all our present Sorrows, Burdens, Calamities, than Tongue can express, or Pen describe, or the Mind of Man conceive, being more than Eye hath seen, or Ear hath heard, or have entered into the Heart of Man, must needs be an Alleviation of our Sorrows, a lightning of our Burdens, Comfort in our Grief, Joy in our Groans, Strength in our Weakness; though we are troubled on every Side, yet not distressed: though perplexed, yet not in Despair, though under Afflictions both felt and seen, yet we faint not while we keep our Eye fixed upon the glorious Things in the other World that are unseen, and eternal too.

2. *Absolute*, As they set before us the Mark and Scope we should have in our Eye, all the while we are in Time, viz. *unseen eternal Things*; you stand in Time, but you should look into Eternity; you stand tottering upon the very Brink of Time, and when by Death thrust out of Time, you must into Eternity; and if in any case the old Proverb should prevail, it should not fail in this, *to look before you leap*. The Analysis of the Text breaks it into these Parts.

1. The Objects that are before us { 1. Things seen.
2. Things not seen

2. The *Act* exerted on these Objects. Looking expressed.

1. *Negatively.* { Not at Things which are seen.
The Men of the World stand
gazing at these, till their Eyes
are dazzled with them, and their
Souls damned for them.

2. *Affirmatively.* { But at the Things which are not
seen. Men in this World
minding another World stand
looking at these, who have an
Eye to see those Things that
are not seen : There is a Myf-
tery in Godliness.

3. The *Persons* exerting this Act upon these Ob-
jects. We that have the Spirit of God : Who have
our Eyes opened, who consider we are hastening, pass-
ing out of Time into Eternity : These Things are set
before the Men of the World, who have Eyes, but
they do not see.

4. The *Property* of these Objects { 1. Things seen
are Temporal.
2. Things not
seen are Eternal.

5. The *Reason* moving Believers to keep a steadfast
Eye upon Things unseen, and to look off from Things
seen is the eternal Duration of the one, and the short Con-
tinuance of the other : *While we look — for*, or because
*the Things that are seen are Temporal — not seen, Eter-
nal.* The good Things in this World that are seen, as
Riches, Pleasures, Honours, are Things of Time ; and
only for Time ; therefore we are not much concerned
whether we win or lose them : and the bad Things in
this Life, which are seen, as Poverty, Imprisonment,
Persecution — are at longest but for a short Space,
and therefore we are not much concerned whether we

endure them, or be freed from them: But that which addeth Weight to the Things in the other World now not seen by the Men of this World, and draws our Eyes towards them, and keeps them fixed thereon, is the Eternity of them.

6. The *Influence* that this looking upon Things not seen hath upon the Beholders of them in keeping them from fainting under any Afflictions while we look, &c.

Three Words require a little Explication.

Looking.
Temporal.
Eternal.

I. While we look ΣΚΟΠΕΙΝ: The Verb is used six times in the New Testament, and is variously translated.

1. To take heed, *Luke xi. 35. Take Heed therefore that the Light in thee be not Darkness*: Have a Care, see to it; in this Sense it is as if the Apostle had said, We take not so much Heed, nor are we so full of Care about these visible transitory Things, as we are of the eternal Joys of Heaven, and the unseen Happiness of the Saints above.

2. To consider, *Gal. vi. 1. Considering thyself, lest thou also be tempted*: q. d. We seriously consider and weigh in our Minds the Vanity, Insufficiency, and short continuance of all visible Things both good and bad, whether Profit or Poverty, Honour or Disgrace; and the Fulness, Excellency, and everlasting Nature of Things unseen, and therefore prefer these before them.

3. To mark, observe, and take Notice of. *Rom. xvi. 17. Mark them that cause Divisions among you. Phil. iii. 17. Be Followers of me, and mark them that walk so, as ye have us for an Example*. It is the Ob-

servation that Believers make that all seen Things are Temporal, unseen Eternal, which worldly Men take no Notice of, to influence them in what they do.

4. To look. *Phil. ii. 4. Look not every one on your own Things*: To look with a diligent Eye, as the Archer to the Mark whereat he shoots, to make a thing our Scope and Aim; and so the Substantive is used. *Phil. iii. 14. I press towards the Mark*. In this Respect the Sense is, the Thing that we do aim at in all we do, is to get a Title to, and hereafter the Possession of eternal Things, to secure our everlasting happy State: to have Treasures not for a while, but for ever: to have Honour, and Glory, and Joy, not in *hasty Time*, but in *abiding Eternity*: Believers are lowly in Heart, but they look high: The Men of this World are of an haughty Spirit, but they aim at low Things.

II. Temporal. *Προσκαιρος*. Used four times in the New Testament; twice concerning temporary Believers. *Mat. xiii. 21. But dureth for a while*. *Mar. iv. 17. Dureth but for a Time*: Once concerning the Pleasure of Sin. *Heb. xi. 25. — then to enjoy the Pleasures of Sin for a Season*; and in the Text comprehensively of all visible Things: Take then a summary Account of all, that wicked, worldly Men have, and all is but for a while. What the *richest* among them have, their Grandeur dureth but for a Time, and then is past and gone, and hath no more Existence. What the *Merriest* among them have, Pleasures, Mirth, carnal Delights and Joy, and this is but for a Season; their merry Bouts will be quickly over, and then succeeds Weeping and Wailing for ever. What the *best* among them have, even their Faith is but for a Time, and their Hope but for a short Time; at longest 'tis Death shall close their Eyes, and then lie down in everlasting Despair; that all their Comings in, whether Profits from the World, or Pleasures from

from their Sin, or supposed Happiness from their supposed Graces have their Goings out; that upon all they have, you may write, *All is Temporal*: They had Riches, but they are gone. Honours and Pleasure, but they are gone. Many good Things in Time, but at the End of Time, all have an End, and then when their endless Misery comes, this will be their doleful Tune, All our Good is past and gone.

III. Eternal. *Aeterna quasi ævi æv*; always existing; all Duration, (even Time itself taken metaphysically) is nothing else but the *Permanency of Essence*. Time external in *sensu Physico*, is but *ens rationis*, or nothing. Therefore according to the Manner of Beings, must be the Manner of their Abidings. All Beings may be ranked into three Sorts, whence arise three Sorts of Duration.

1. Some Things have *both Beginning and End*, as Beasts, and other corruptible Creatures, and their Duration is Time, which hath both Beginning and End.

2. Some Things have *a Beginning, and no End*; as Angels, and the Souls of Men, and the State of both in the other World; and the Duration by which these are measured in Philosophy, to distinguish it from Time and Eternity, strictly taken is called *Æviterinity*; which imports only an initial Defectibility of the Things in themselves, though by the absolute Power of God there might be a Period put unto their being once begun, but there is no Principle of Corruption in their own Nature, which should cause a Cessation of their existing Essence: nor is it in the Verge of any created Power or second Cause to take that Being from them, which was given to them by the first: and these Things because they have no End, are Eternal.

3. One only Being hath *neither Beginning nor End*, nor can have; and that is God; and his Duration is Eternity, properly and most strictly taken, which is *a Duration inferring simple Interminability of Essence*,

all at once existing without Succession. Eternity in the most proper Acceptation doth exclude not only actual Beginning and End, but all Possibility of both, and denotes Indefectibility of Essence *a parte ante* & *a parte post*, existing all at once in one continued immoveable Instant, without Consideration of any Thing in it past or to come, though it always was and will be; plainly to every Capacity might this be thus adapted: if you look backwards, you cannot think of any one Moment, wherein God was not: If you look forwards, you cannot think of any one Moment when God shall not be; for if there had been one Moment when God was not, nothing could ever have been; neither God nor Creature, unless that which is nothing could make itself something, which is impossible; because *Working supposeth Being*, and a Contradiction, because it infers the Being of a Thing before it was; for in order of Time or Nature, the Cause must be before the Effect: Neither can you conceive any one Moment beyond which God should cease to be; because you cannot imagine any thing in God, or distinct from him, that should be the Cause of his ceasing to be.

The Object then of Believers looking is the unseen eternal God, as their Happiness *objectively* considered, which is so *eternal* as to be without Beginning and End; and the Enjoyment of this unseen eternal God in the invisible Heavens, which Fruition being their Happiness *formally* considered, hath a Beginning, but no Ending.

Should I follow the Signification of the Greek Word, as looking at a Mark we aim at, or an End which we desire to obtain, I should limit my Discourse only to unseen eternal good Things, but if it be taken in a more extended Sense, to take heed, to mark, and diligently consider, I might bring in the unseen Evils in the World to come: and indeed to keep our Eye fix'd upon invisible Things, both good and bad, that
make

make Men *eternally miserable*, or *everlastingly blessed* : Would have a powerful Influence upon every Step we take in our daily Travels to the unseen eternal World.

To look at unseen eternal evil Things, that we might not fall into them.

To look at unseen eternal good Things, that we might not fall short of them ; which is the Design of the Question propounded from this Text, *viz.*

How we should eye ETERNITY, that it may have its due Influence upon us in all we do ?

Which Question will be more distinctly answered by resolving these following Questions contained in it.

Q. 1. *Whether there be an Eternity, into which all Men must enter, when they go out of Time ?* That we might not only suppose what too many deny, and more doubt of, and some are tempted to call into Question, but have it proved that no Man might *rationally* deny the Eternity of that State in the unseen World ; for upon this lies the Strength of the Reason in the Text, why Believers look at Things unseen, because they are eternal ; and the Object must be proved, before we can rationally urge the exerting of the Act upon that Object.

Q. 2. *How we should eye Eternity ?* or look at eternal Things ? For if they be unseen, how shall we see them ? And if they be to us in this World invisible, how shall we look at them ?

Q. 3. *What Influence will such a Sight of, and looking at Eternity have upon our Minds, Consciences, Wills, and Affections in all we do ?*

Q. 1. *Whether there be an Eternity of Happiness that we should look at to obtain, and of Misery to escape ?*
Doth

Doth any question this? Look at Mens Conversations, see their Neglect of God and Christ, their frequent, yea, constant Refusals of remedying Grace; their leading a sensual Flesh-pleasing Life, their seldom Thoughts of Death and Judgment, their Carelessness to make Preparation for another World, their minding only Things temporal, and then the Question may be, who do *indeed believe* that there is such an eternal State? Yet the real Existence and Certainty of eternal Things may be evidently manifested by Scripture, and by Arguments.

1. *If you give Assent to the divine Authority of the Scripture*, you cannot deny the Certainty of another World, nor the eternal State of Souls therein, though this be now unseen to you. *Luke xx. 34. Jesus said the Children of this World marry -- 35. But they that shall be accounted worthy of that World, and the Resurrection from the Dead, neither marry, nor are given in Marriage. 36. Neither can they die any more, for they are equal to the Angels* — Is not here plain mention of this and that World? And the different State in both? In *this* Men marry and die; in *that*, they neither marry nor die; yea Christ himself affirms, that in that World they cannot die; and whatsoever Words the Scripture borrows from the best Things of this World, to help our Conceptions of the glorious State of holy ones in the other World, some Word denoting the eternal Duration of it, is annexed to them all. Is it called a *Kingdom*? It is an *everlasting Kingdom*, *2 Pet. i. 11. a Crown*? Is it a Crown incorruptible, *1 Cor. ix. 25. That fadeth not away, 1 Pet. v. 4.* Is it called *Glory*? It is eternal *Glory, 1 Pet. v. 10. 2 Cor. iv. 17. An Inheritance*? it is incorruptible, *1 Pet. i. 4. Eternal, Heb. ix. 15. An House*? it is eternal in the Heavens, *2 Cor. v. 1. Salvation*? it is eternal *Salvation, Heb. v. 9. Life*? it is eternal *Life, Matth. xxv. 46.*

No less certain is the Eternity of the State of the Damned, by the Scriptures adding some Note of everlasting Duration to those dreadful Things by which their Misery is set forth; is it by a Furnace of Fire, *Matth. xiii. 42.* By a Lake of Fire? *Rev. xxi. 8.* It is Fire eternal, and unquenchable, *Matt. iii. 12.* *Matt. xxv. 41.* By a Prison? *1 Pet. iii. 19.* from thence is no coming forth, *Matt. v. 25, 26.* By Dark-ness, and Blackness of Dark-ness? it is for ever, *Jude, ver. 13.* By burning? it is everlasting burning, *Isa. xxxiii. 14.* By Torment? *Luke xvi. 23.* The Smoak of their Torment ascendeth for ever and ever, *Rev. xiv. 11. and xx. 10.* By Damnation? it is eternal Damnation, *Mar. iii. 29.* by Destruction? it is everlasting Destruction, *2 Thess. i. 9.* By Punishment? it is everlasting Punishment, *Matt. xxv. 46.* By the Gnawings of the Worm? it is such that never dyeth, *Mar. ix. 44, 46, 48.* By Wrath that is to come? *Matt. iii. 7. 1 Thess. i. 10.* When it comes, it will abide, *John iii. 36.* Is any thing more fully and plainly asserted in the Scripture, than that the Things in the other World, (now unseen) are eternal Things? those that enjoy the one in Heaven, and those that now feel the other in Hell, do not, cannot doubt of this: and a little while will put all those that are now in Time, quite out of all doubting of the certainty of the Eternity of the State in the unseen World.

2. The Eternity of the unseen Things in Heaven and Hell, the everlasting happy, or everlasting miserable State after this Life may be evidenced briefly, yet clearly by these following Arguments.

I. God did from Eternity choose some to be fitted in Time, to partake of Happiness to all Eternity. *Eph. i. 4.* According as he hath chosen us in him before the Foundation of the World, that we should be holy — and being made holy, shall be happy in obtaining that Sal-
vation

vation to which he chose us, *2 Theff. ii. 13.* — *God hath from the Beginning chosen you to Salvation* — *1 Theff. v. 9.* For God hath not appointed us to Wrath, but to obtain Salvation — which Salvation doth include Absence of all Evil, and Presence of all good; and this Salvation being eternal, *Heb. v. 9.* infers the Absence of all Evil for ever, and the Presence of all Good for ever, and whosoever is delivered from all privative Evils, and possessed of all positive everlasting Good, and that for ever, cannot be denied to be happy for ever.

II. *Christ hath redeemed some to be infallibly brought to eternal Glory.* What Reason can be given of the Incarnation and Death of the Son of God, if there be no eternal Misery for Men to be delivered from, nor any eternal Happiness to be possessed of? For,

(1.) Did Christ die to deliver his Followers from Poverty and Prisons? From Sorrow and Sufferings, from Trouble and Tribulation? What! and yet his holy, humble, and sincere People lye under these more than other Men that are wicked and ungodly; why was *Paul* then in Stripes and Imprisonments, in Hunger and Thirst, in Cold and Nakedness, in Perils and Jeopardy of his Life continually; and such as *Pilate Felix* and *Festus* in great worldly Prosperity? Or can it be imagined, that Men persisting in Sin should be more Partakers of the Fruits of Christ's Death, than those that forsake their Sin, repent and turn, and follow him?

(2.) Did Christ suffer and dye to purchase only temporal good Things, as Riches, Honours, for his Disciples? Were these worth his precious Blood? Whatever Christ dyed for, it cost him his most sacred Blood: Was it then, for temporal Enjoyments only, which *Turks* and *Pagans* may and do possess more than Thousands of his true and faithful Followers? Did Christ intend the Benefits of his Death for these
in

in more especial Manner, than for such as remain finally impenitent, and yet shall such reap the Fruit of all his Sufferings, and those that believe on him, go without them? Sober Reason doth abhor it, and all the Scripture is against it. Would Christ have humbled himself to such a contemptible Birth, miserable Life, lamentable, painful, shameful Death, only for transitory, temporal, fading Mercies? If we consider the *Variety* of his Sufferings from God, Men and Devils, the *Dignity* of the Sufferer, I profess I cannot imagine any Reason of all Christ's Undertaking and Performances, if there be not an eternal State of Misery in suffering of evil Things, by his Death that Believers might be delivered from, and of Glory in enjoying of good Things, to be brought unto.

III. *The Spirit of God doth sanctify some that they might be made meet to be Partakers of the eternal Inheritance of the Saints in Light*: As all are not godly, so all are not ungodly: Though most be as they were born, yet many there be that are born again: there is a wonderful Difference betwixt Men and Men: the Spirit of God infusing a Principle of spiritual Life, and making some all over new, working in them Faith in Christ, holy Fear and Love, Patience and Hope, longing Desires, renewing in them the holy Image of God, is as the earnest and first Fruits assuring of them in due Time of a plentiful Harvest of everlasting Happiness. *Faith* is in order to eternal Life and Salvation. *John* iii. 16. *Love* hath the Promise of it, *1 Cor.* ii. 9. *2 Tim.* iv. 8. *Jam.* i. 12. *Obedience* ends in it, *Heb.* v. 9. *Hope* waits for it, *Rom.* viii. 25. And because their Hope shall never make them ashamed, *Rom.* v. 5. Therefore there must be such an eternal blessed State they hope for.

IV. *The Souls of all Men are immortal*; though they had a Beginning, yet shall never cease to be, therefore must

must while they be, be in some State, and because they be eternal, must be in some eternal State. This eternal State must be either in the Soul's Enjoyment of God, or in Separation from him; for the Wit of Man cannot find out a third: for the Soul continuing to be, must be with God, or not with God; shall enjoy him or not enjoy him; for to say he shall, and shall not; or to say he shall not, and yet shall, is a Contradiction, and to say he neither shall, nor shall not, is as bad: if therefore the Soul be eternal, and while it shall be, shall perfectly enjoy God, it shall be eternally happy. If it shall for ever be, and that without God, it shall be eternally miserable, because God is the chiefest Good, the ultimate End, and Perfection of Man: The great Work in this then is to prove that the Soul is eternal, and shall for ever be: For which I offer these Things.

1. *There is nothing within, nor without the Soul, that can be the Cause of its ceasing to be:* (here except God, who though he can take away the Being of Souls, and Angels too, yet he hath abundantly assured us that he will not.) Nothing within it, because it is a spiritual Being, and hath no internal Principle by contrary Qualities, causing a Cessation of its Being; and because it is simple and indivisible, it is immortal and incorruptible, for that which is not compounded of Parts, cannot be dissolved into Parts, and where there is no Dissolution of a Being, there is no Corruption or End of it; there is no Creature without it; that can cause the Soul to cease. *Matt. x. 28. Not able to kill the Soul. Luke xii. 4. Fear not them that kill the Body, and after that have no more that they can do; if they would kill the Soul, they cannot, when they have killed the Body, they have done their worst, their most, their all.*

2. *The Soul of Man hath not Dependance upon the Body, as to its Being and Existence.* It hath certain Actings and Operations which do not depend upon the Body,

Body, and if the Operations of the Soul be independent from the Body, such must the Principle be from whence such Operations do arise: and if it can act without Dependance on the Body, then it can exist, and be without the Body. In the Body without Dependance on the Body; it hath the Knowledge of immaterial Beings, as God and Angels, which were never seen by the Eye of the Body, nor can, because there must be some Proportion between the Object and the Faculty; and the Soul doth know itself, wherein it hath no need of the Phantasy, for when it is intimately present to itself, it wanteth not the Ministry of the Phantasy to its own Intellection. Besides it can conceive of Universals, abstracted from its Singulars, in which it doth not depend upon the Phantasy, for *phantasmata sunt singularium, non universalium*; therefore since it can act in the Body without Dependance on the Body, it can exist without the Body, and not die when the Body doth; which is yet more plain and certain from the Scripture; which telleth us that the Soul of *Lazarus* after Death, was carried by Angels into *Abraham's Bosom*, *Luke xvi. 22*. But they did not carry it dead or alive, but alive, and not dead. *Stephen* when dying expected the Continuance of his Soul in being, and its Entrance into Bliss, *Acts vii. 59*. Saying, *Lord Jesus receive my Spirit*. The Thief upon the Cross had a Promise from Christ, that that Day he should be with him in Paradise; in his Body he is not yet, therefore in his Soul without the Body; therefore the Soul doth exist without the Body. *Paul* believed the Immortality of his Soul, and its Existence after the Death of his Body, *Phil. i. 23*. *I am in a Strait, having a Desire to depart, and to be with Christ, which is far better*. If his Soul had not existed, he had not been a Moment sooner with Christ, nay, his Soul in the Body had some Communion with Christ, if it dyed with the Body, it had none, and that was not far better, but worse.

3. *The Original of the Soul by immediate Creation* is usually brought as an Argument of the Immortality and Continuance of it to Eternity; to assert the Creation of the Soul hath this Difficulty attending on it, how to clear the propagating of original Sin: to affirm the Soul is *ex traduce*, propagated by Generation, hath this Knot to be untied, how it doth consist with the Immortality of the Soul; when that which is generable is corruptible; but I for the present shall take their Arguing which prove it shall exist for ever, because it is created immediately by God according to the worn Axiom, whatsoever is *ingenerable*, is *always incorruptible*: The Soul cannot be from the Matter or Bodies of the Parents, because that which is spiritual and immaterial, cannot be produced out of that which is a corporal and material Substance, for then the Effect would be more noble than its Cause, and the Cause would give and impart something to the Effect which itself hath not, but that which any thing hath not, it cannot give to another; as in a spiritual, so in a natural Sense, that which is born of the Flesh is Flesh; but the Soul is a Spirit.

Nor are the Souls of the Children from the Souls of the Parents, either by Multiplication, or Division; not by *Division*; that Part of the Souls of the Parents should be communicated, and pass from the Parents to the Children, because it is a Spirit, and therefore indivisible into Parts, because it hath none, being without Matter, therefore without Quantity, therefore without divisible Parts.

Not by *Multiplication*, for this must be by Participation of something from the Parents Souls, or not: If not, then it inferreth Creation, for that which is brought out of nothing into Being is created; if by Participation of something of the Substance of the Parents Soul, this infers Division, which before was shewed cannot be.

4. *That*

4. That the Soul shall never die, but abide to all Eternity. I argue, *either God, neither can, nor will maintain the Soul in eternal Duration, or he would but cannot, or he could but will not, or he both can and will.* If he cannot, then God is not omnipotent, for the Soul being a Spirit, it no more implies a Contradiction that the Soul should live for ever, then that Angels and Devils *should live for ever.* If he can, and any say he will not, I desire a Reason for this Assertion: How shall any Man know God's Will, but by what he hath revealed; and God hath not revealed that he will not maintain the Souls of Men in eternal Being, but the Contrary. It follows then that God both can and will, and therefore they must live to all Eternity.

V. The Certainty of an eternal State in the other unseen World, is evident from *the innate Appetite universally in all Men after eternal Happiness.* There is no man but would be happy, and there is no Man that would have his Happiness cease: a Man might as soon cease to be a Man, as cast away all Desires of Happiness, or will to be for ever miserable, though most mistake what their Happiness is. This innate Appetite cannot be filled with all the good Things in this World; for though the rational Appetite be *subjectively* finite, yet it is *objectively* infinite. God therefore and Nature, which do nothing in vain, hath put unsatisfied restless Desires after Happiness into the Hearts of Men, which cannot be any thing among Things seen, and temporal, there must be something that must be the Object of this Appetite, and able to quiet and fill it in the other World, though most by Folly, Blindness, and Sloathfulness miss of it.

VI. The *Absurdities which follow the Denial of an eternal State* of Men (though now unseen) demonstrate the Certainty of it.

1. For *then the Lives of Men*, even of the best, must needs be uncomfortable, and the Life of Reason would

would (as such) be subject to more Fears and Terrors than the Life of Sense, which is against all Sense and Reason; for Beasts must dye, but do not foresee that they must dye; but the rational Foresight of Death would imbitter all his sweetest Delights of Life; if there were no Reason to hope for another after this; and the more the Life of Man as Man is more noble than the Life of Beasts, the more the Foresight of the certain Loss thereof without another after this, would affright, afflict, torment: Now it is not rational to think, that God who made Man the chiefest, and the choicest of all his visible Works, should endue him with such Powers and Faculties, as Understanding and Will to make his Life (as Man) more burthensome, by being filled with fretting Fears, wracking Grievs, and tormenting Terrors, more than any Beasts are liable to, or capable of. Nay, and add, that the more any Man did improve, exercise, and use his Reason in the frequent Meditations of Death, the more bitter his Life would be, to consider that all the present Good he doth enjoy, must certainly and shortly be lost by Death, and he not capable of any Good after Death in the stead and room thereof.

2. *Then the Condition of many wicked, yea the worst of Men, would be better than the Condition of the godly that are the best; if the Wicked have their good Things here, and no evil hereafter; and the People of God their evil Things here, and no good hereafter; 1 Cor. xv. 19. If in this Life only we had hope, we were of all Men most miserable.*

3. *Then the chiefest and greatest Encouragements to undergo Sufferings and Losses for God's Sake were taken away. Why did Moses refuse the Honours of Pharaoh's Court; and choose to suffer Afflictions with the People of God, but because he had his Eye to the Recompence of Reward, Heb. xi. 25, 26. Why did Paul endure such Conflicts, but for the Hope of Life and Immortality, which the Gospel had brought to*
Light,

Light, 2 *Tim.* i. 10, 12, and well might he ask what it would advantage him that he fought with Beasts at *Ephesus*, if the Dead rise not to eternal Happiness, 1 *Cor.* xv. 32. Might not then the suffering Saints repent when they come to die, that they had been so imprudent and unwise, to endure so much, and lose so much, and say they have been ~~Losers~~ by obeying God, and by their holy walking, for there is no Happiness after Death to be hoped for: wherefore I do repent that I did not take my Pleasures while I might; but did you ever hear a serious godly Man, when dying, utter such Words? But on the contrary on their dying Beds do grieve and groan, mourn and lament, that they have been no more holy and obedient; and in suffering Times, if they had Gold as Dust, they would count it all as Dross; and if they had a Thousand Lives, they would lose them all to keep in the Favour of God, and to gain the Crown of everlasting Life.

4. *Then would the Floodgates of Sin and Profaneness* be plucked up, to let in an Inundation of all Manner of gross Abominations; for if Men will not be affrighted from their Sin with all the threatnings of the forest Pains of Hell, nor allured to leave them with all the Promises of the sweetest Pleasures of Heaven; if they were sure there were no torments of Hell to be adjudged to, nor Glory in Heaven to be rewarded by, they would run with greater Greediness to the Commission of the worst of Sins, that the Devil should tempt them, or their wicked Hearts incline them to.

Quest. 2. How should we eye Eternity, or look at unseen eternal Things?

They are said to be unseen, as they are not the Objects of our external Sense; for in this Sense they are not to be seen: but we must look at eternal Things that are unseen, with an Eye that also is unseen; and the

the several Things denoted by the Eyes in Scripture, will give some Light to see, with what Eyes we must look at unseen eternal Things; viz. with an Eye

of { Knowledge,
Faith,
Love,
Desire,
Hope.

Our looking at eternal Things comprehends these Acts of the Soul.

1. It concludes a *sure and certain Knowledge of them*: as Things not understood are said to be hid from our Eyes; so what we know, we are said to see, *Eccles. ii. 3. I sought in my Heart — till I might see what was that good for the Sons of Men* — taking away of Knowledge is called the putting out of the Eyes, *Numb. xvi. 14.* and the inlightening the Mind, the opening the Eyes, *Acts xxvi. 18.* and Looking is put for certain Knowing, *Job. xiii. 27. 1 Pet. i. 12.* and expressed by Seeing, *Acts vii. 34.* so that the looking at, and eyeing of eternal Things with the Eyes of the Understanding, includes

1. The *bending* of the Mind to study them; as when a Man would look at any Object, he bends his Head, and turns his Eyes that Way.

2. The *binding* of the Mind to them, as a Man, when he looks earnestly at any thing, fixeth his Eye upon it.

3. The *Exercise* of the Mind thus bent and bound to eternal Things, that it is often thinking on the unseen eternal God, Christ, Heaven, and the Life to come.

2. This Looking is by an *Eye of Faith*. Looking is believing, *Numb. xxi. 8. Make thee a fiery Serpent, and set it upon a Pole: and it shall come to pass, that every*

every one that is bitten, when he looketh upon it, shall live. The Object and the Act are both expounded by Christ, *John* iii. 14. *As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up.* 15. *That whosoever believeth in him, should not perish, but have eternal Life.*

3. This Looking is with an *Eye of Love*. Though in *Philosophy* the Affections as well as the Will are blind Powers; yet in *Divinity* the Eyes are put for the Affections, *Prov.* xxiii. 5. *Wilt thou set thine Eyes upon that which is not?* And the Eye of the Lord denotes his Love, *Psalms* xxxiii. 18. and Believers that love the coming of the unseen Saviour. *1 Tim.* iv. 8. are said to look for it. *Phil.* iii. 20. *ubi amor, ibi oculus.* We love to look at what we love.

4. This looking is with an *Eye of Desire*, which is expressed by the Eye. *Numb.* xv. 39. *That ye seek not after your own Heart, and your own Eyes.* *1 Kings,* xx. 6. כל מחמר עוניך every Thing desirable in thine Eyes. *Job* xxxi. 16. *If I have withheld the Poor from their Desire, or have caused the Eyes of the Widow to fail.* The Eye is an Index of the Desires of the Heart.

5. This Looking is with an *Eye of Hope*. The Eye is put for Hope, *Job* xi. 20. *Lam.* iv. 17. *2 Chro.* xx. 12. *Pf.* cxlv. 15. and xxv. 15. and Things not seen are looked for by Hope. *Rom.* viii. 24, 25. and Things hoped for are the Objects of our looking. *Tit.* ii. 13. *Looking for the blessed Hope* — In short, the Sum is, as if it had been said, While we have a certain Knowledge of unseen eternal Things, a firm Belief of them, fervent Love unto them, ardent Desires after them, lively Hope, and patient Expectation of them, we faint not in all our Tribulations,

Having

Having opened the Eyes with which we are to look at eternal Things, I proceed to the Manner of our looking: There is a looking *unto* them, *Pf. xxxiv. 5. Mic. vii. 7.* There is a Looking *into* them, by studying the Nature of them, to know more of the Reality, Necessity, and Dignity of them, *1 Pet. i. 12. Which Things the Angels desire to look into.* If Angels do, Men should. There is a looking for them, either as we look for Things that we have lost, look till we find, as the Man for his lost Sheep, or the Woman for her lost Silver, *Luke xv. 4, 8.* or to look for a Thing that is yet to come, *Tit. ii. 13. Isa. viii. 17.* and there is a looking at them, which is not an idle gazing at the unseen eternal World, but a practical, lively, affecting Look in this Manner following.

I. We should look at eternal Things with such an Eye of Faith, that *should presentiate them unto us, though they are yet to come.* Hence Faith is said to be the Substance, or *Subsistence of Things not seen, and the Evidence of Things hoped for,* *Heb. xi. 1.* Faith so looks at Things that are far off, that they have a kind of mental, intellectual Existence; though absent as if they were present: Being promised as sure, as if they were already possessed: Faith convinceth and assureth the Heart of a Believer most strongly of the Truth of a Thing, while it looks to the Revelation and Testimony of God, than any Argument brought forth from natural Reason could do; and doth give as firm Assent to the Certainty and Reality of eternal Things (though unseen) as to any thing he beholdeth with his Eyes, or perceiveth by the Apprehension of any Sense; because our Eyes may be deceived, but God neither can deceive, nor be deceived.

Look then, *e. g.* at the coming of Christ with such an Eye of Faith, as if with your bodily Eyes you saw him descending from Heaven, in flaming Fire, with glorious Attendance; as if you heard the Trumpet sound-

sounding, and the Cry made, *arise ye Dead, and come
 to Judgment* : at which Command, as if you saw
 the Dead quickned, and peeping out of their Graves,
 to see why they are raised : as if you saw the Wicked
 come forth, fearfully amazed, with vile and filthy
 Bodies, like Toads from their Holes, with pale and
 ghastly Countenances, with trembling Hearts, and
 their Knees for Horror knocking one against another,
 tearing their Hair, smiting on their Breasts, and cry-
 ing out, what is the Matter ! What meant that loud
 Alarm, that thundring Call, that awakened us out of
 the deep Sleep of Death ? Oh ! the Lord is come, the
 slighted Christ is come : Come ! how doth he come ?
 How ? cloathed with Vengeance, with Fury in his
 Face, and his wrath like Fire burns before him : Be-
 cause of his Indignation, the Heavens melt over our
 Heads, and the Earth burns under our Feet, and all
 is in Flames round about us. Oh terrible Day ! such
 as this we never saw. Oh the Storms ! the Storms ! Oh
 such burning scorching Storms we never saw, nor felt
 before ! We have been sleeping all the Night of Death,
 and the Morning is come, the Day doth dawn : Dawn !
 Oh it is broad Day all about, we were wont to wake,
 and go to work, and go to sin, to swear, and lye, to
 drink and take our pleasure, but now we wake, and must
 to Hell, to Pain, and Punishment. Now we must go
 from God to Devils, from the only Saviour to eternal
 Torments. Oh what Day is this ! What Day ! it
 seems to be rather Night than Day, for it is a Day of
 Wrath, a Day of Trouble and Distress, a Day of
 Wastness and Desolation, a Day of Darknes and
 Gloominess, a Day of Clouds and thick Darknes ; a
 Day of the Trumpet and Alarm against us all impeni-
 tent Sinners, and to us all it would prove the great
 Damnation Day. When our Souls and Bodies by
 Death were separated, it was a sorrowful Parting, but
 this is a forer Meeting : the Body with doleful Groans
 doth strangely greet its reunited Soul. Oh thou cur-
 sed Soul ! must I be tied to thee again with a faster

Knot than ever? Death did heretofore part thee and me, but all the Pains of Hell hereafter cannot do it: thou wast Commander over me, and shouldst have managed thy Government better: thou shouldst have used this Tongue to call upon thy Maker: thou shouldst have used these Ears to have hearkned to the Calls of Christ, to the Wooing of Grace, to the Entreaties of Mercy: these Feet to have carried thee to the Means of Grace: these Hands to have been Instruments of Good, they were all at thy Command, what thou biddest them do, they did, and whether thou commandest them to go, they went: O that I might have lyen rotten in my Grave, for then I had been at rest! for though in the Grave I had no Pleasure, yet there I felt no Pain: but since I have been again united to this before-damned Soul, I feel intolerable Punishment, and I now perceive it is past doubt that it will be eternal; the Soul will give no better Salutations to the Body. Oh cursed Flesh! what, alive again! Must I be linked to such a loathsome Lump, worse than any Carrion? thou didst rebel against the Commands of Reason, and thy Appetite was pleased, and thy Lusts were obeyed, and all the Time of Life on Earth was spent, and fool'd away, in feeding, cloathing, and adorning thee; and as I was led away, and entic'd by thee to live with thee a sensual Flesh-pleasing Life, so formerly sowing to the Flesh, now of the Flesh we reap that Damnation that shall be eternal. For the Judge is come, his Throne is set, and all the World is summoned to appear, the Separation is made, the Books are opened, all on the Right Hand are acquitted, and called to the Possession of an everlasting Kingdom, while we are doom'd down to eternal Torments. Lo! they are going with their blessed glorious Lord unto eternal Glory: and we with cursed Devils, like cursed Wretches to everlasting Shame, and Pain, and Banishment from God and Christ, and Saints and Angels for ever.

Look

Look thus believingly on these unseen Things, as if you saw all these, and a thousand times more terrible and more joyful, transacted now before your Eyes.

2. *Look directly at unseen eternal Things.* Many do look indirectly at Things eternal, but directly at Things temporal; pretending Things not seen, intending Things that are seen; in praying, preaching, and professing seem to have an Eye to God, and Christ, and Heaven, but they look askint to their worldly Profits, Credit and Applause: Should pray that they might see God, but it is that they might be seen of Men, *Mat. vi. 5. Mat. xxiii. 14.* But this is to look awry, contrary to *Solomon's Advice, Prov. iv. 25. Let thine Eyes look right on, and let thine Eye-lids look straight before thee.*

3. *Let unseen eternal Things be the first that you look at.* Do not first look at Riches, Honours, Pleasures, and please yourselves with Purposes after that, to look after God and Christ, and the Happiness of Heaven, when Sickness cometh, and Death approacheth, and when near the End of Time, begin to make Preparation for Eternity. Men spend their Days in getting a visible State, while the unseen eternal God, and glorious Saviour, and Heaven's Happiness is neglected by them; but it would make a considering Man to tremble to think what a Sight these Sinners shall have after Death hath closed their Eyes, when the separated Soul shall see an angry God, a condemning Judge, the Gates of Heaven shut against it, and itself in everlasting Misery.

Unseen eternal Things are first in order of *Duration*, for the invisible God was, when nothing was besides himself; and first in order of *Dignity*, and should have the Priority of our *Thoughts*, Care, and diligent *Endeavours*, *Matt. vi. 33. Seek ye first the Kingdom of God,*

God, and his Righteousness, and all these Things shall be added unto you. When we first take Care about Eternity, the Things of Time shall be given to us over and above: but the eternal Happiness of Heaven shall never be given over and above to those that primarily look at, and seek the Things of Time, for amongst men, the Overplus doth not exceed in worth the Things contracted for.

But this damnable preferring Things temporal, and cursed postponing Things eternal, is the setting of God in the room of the Creature, and the Creature in the Throne of God, as if they would set the Heavens where the Earth doth stand, and the Earth where the Heavens are, and so subvert the order of Things which God hath appointed to be observed in the Nature of Things.

4. Look *heedfully at Eternity.* All the Things that are only for Time, are Toys and Trifles; the Things for an eternal World are the grand Concerns we should narrowly look to in Time; the gathering of Riches in Time to the getting of Grace, and an Interest in Christ for the escaping of Damnation, and obtaining of Happiness to Eternity, is *busy Idleness, careful Negligence, and laborious Sloth.* If God that inhabiteth Eternity looks narrowly to all our Actions done in Time, *Job xiii. 27.* how narrowly should we look to our own, when every one is a Step to everlasting Happiness, or eternal Misery? We should look narrowly that we do not walk in the broad Way that leads unto the one, but in the narrow that will bring us to the other, *Matt. vii. 13, 14.*

5. Look *earnestly* with a longing Look at unseen eternal Things. Let your Hearts be filled with greatest intense Desires after them, as one that looks and thinks it long, till the Desire be accomplished; as the Mother of *Sisera* looked out at a Window, and cried through

through the Lattice, *Why is his Chariot so long in coming? Why tarry the Wheels of his Chariot?* *Jud. v. 28.* Why doth Time make no haste to be gone, and flee away, that when it is gone and past, I might enter into eternal Joys, that never shall be past and gone? Why doth the Sun, that by its alternate Presence and Absence, is the Measure of my Nights and Days, make no swifter Speed in its diurnal Motion? If it be as a Bridegroom coming out of his Chamber, and rejoiceth as a strong Man to run a Race, why doth it seem to my longing Soul (as in the Days of *Joshua*) to stand still? If the Sun in the Firmament be so slow, let the Son of Righteousness make more haste, and come, and lighten my Passage to the other eternal World, that I might see him as he is, and be more like unto him, then at this Distance I can be? *Return, return, O Shulamite, return, return, that I might look upon thee: Make haste my Beloved, and be thou like unto a Roe, or to a young Hart upon the Mountains of Spices, that my looking for, might be turned into looking upon thee.* Didst thou say a little while, and ye shall see me, and again a little while, and ye shall not see me? Why, dearest Lord! shall I count that a little while, in which I do not see thee? Hast thou left it upon Record, *yet a little while, and he that shall come, will come, and will not tarry?* Sweetest Saviour! to my thirsty, panting Soul, it seems a great while, while thou dost tarry, and not come: Time seems long till I do see thee, but when I shall see thee in looking on thy lovely, glorious Self, Eternity shall not seem long. I will mind thee of thy Promise, *surely I come quickly*, and make it matter of my Prayer, and in Confidence of the Performance of thy Promise, and Audience of my Prayer, will say, *Amen, even so, so quickly come, Lord Jesus:* for according to my earnest Expectation, and my hope, I groan, and am travelling in Pain, until I see thee who

to me art now unseen, that then I might live by Sight, and no longer walk by Faith.

6. Look though with earnest, yet with *patient Expectation*, at unseen eternal Things. He that walketh now by Faith, that he shall hereafter live by Sight, will not make undue, untimely haste; though what he seeth by Faith in unseen eternal Joys and Glory, doth fill his Soul with longing Desires after them, yet Hope doth help with Patience to wait for them, *Rom. viii. 25.* For the beatifical Vision is yet for an appointed Time, but at the End of temporal Life it will be given, though it tarry, wait for it, because it will surely come, it will not tarry; though it tarry beyond some Months or Years that you desire to be there, yet it shall not tarry one Moment beyond the Time, that God hath appointed to take you to it, therefore in the mean Time live by Faith, and see in Things unseen, what can be seen by Faith, till Things unseen shall clearly, and with open Face be seen by you.

7. Look with a *fixed, stedfast Eye* at unseen eternal Things, if you give a Glance, or cast of the Eye towards Things seen and temporal; the Eye and Heart too is ready to fix upon them: if you would fix your Eye upon Eternity, upon God and Christ, and the Joys above, Satan, Sin, the Flesh and World will be diverting of it, that now, in Time, comparatively, you can but glance upon Eternity: If you look that Way, many Objects will interpose themselves, to hinder your Sight, and to turn your Eyes from Things eternal, to Things temporal, from God to the Creature, from Things above, to Things below: But yet if we were full of the Holy Ghost, as *Stephen* was, we might look up stedfastly into Heaven as *Stephen* did, and though not with the same Eye, yet to the same Effect and Purpose, see the Glory of God, and Jesus, standing on his Right Hand, *Acts vii.*

vii. 55. Though the Thoughts are immanent, yet in this Respect they are too transient, that they do no longer dwell upon Eternity: But if the Devil and the World find your Thoughts tied to this Subject, and go about to loosen them, say, why do ye this? *for not my Lord, but I have need of them*: Or if you are at any Season seasonably got up into the Mount, viewing Eternity, and they send Messengers to you to come down, reply (for they think to do you Mischief) I am doing a great Work, so that I cannot come down: Why should the Work cease, whilst I leave it and come down to you? And though they send more than four times after this sort, yet answer them still after the same Manner.

8. Look *unweariedly* at unseen eternal Things. The Eye might be fixed for a while upon an Object, and after a while be weary in looking at it; can you look unweariedly at the Vanities of this World, and will you be so soon tired in beholding the glorious Things in the other World? Do you look on things temporal, where seeing is not satisfying, and yet are never satisfied with looking? And will you not look on Things eternal, where seeing would be such a filling of your Heart with satisfactory Content, that looking would not be tedious to your Eye? There is so much in God, in Christ, in all eternal Things in Heaven; so much Beauty, Glory, Fulness, that methinks we might stand looking at them Night and Day, without any Irksomness at all. But alas, when the Spirit is willing, the Flesh is weak; and whilst the Soul must look out of Flesh to see those glorious Things, and so clogged with Corruption, that is like Dust within its Eyes, that makes it weep, because it can look no longer: But yet in Time we should endeavour to be more like to them that are already in that Eternity, where they look at God and Christ unweariedly; and though their looking is not measured by Days, or

Months, or Years, but by immensurable Eternity, yet they shall never be weary of looking at them to all Eternity.

9. Look with a *joyful pleasant Eye* at unseen eternal Things. Look till you feel your Heart to leap for Joy ; look till you find your Spirit is reviv'd within you ; look till the Sight of your Eye affect your Heart. Is Christ *unseen*? yet not *unknown* : Do not you now see him with bodily Eyes, yet you do with an Eye of Faith and Love, and therefore may rejoice with Joy unspeakable, and full of Glory, 1 *Pet.* i. 8. When you look up unto the Heavens, and see and say, yonder is the Place of my everlasting Abode, there I must dwell with God, there I must be with Christ, and joyfully join with Angels and Saints in praising of my Lord and Saviour ; the Foresight of this will make you joyful for the present, and pleasant in your looking at it.

10. Look *fiducially* at unseen eternal Things, with an holy, humble Confidence by Jesus Christ, upon the Performance of the Conditions of the Gospel, they shall be all your own ; that by turning from all your Sin, by Repentance and Faith in Christ, you trust you shall be possessed of them ; that when you see there are Mansions now unseen, there are eternal Joys, an immoveable Kingdom, an incorruptible Crown, the eternal God to be enjoyed, and for all this you have a Promise, and you know this Promise is made to you, by the Performance of the Conditions annexed to the Promise, you trust in Time to come unto it, or rather when you go out of Time into Eternity, you shall be blessed in the immediate, full, eternal Enjoyment of all the Happiness that God hath prepared in Heaven, to give you Welcome, joyful Entertainment in that unseen eternal World ; that you so eye that World while you live in this, that when by Death you are going
out

out of this World, into that, you might have this well grounded Confidence to say, *I have fought a good Fight, I have finished my Course, henceforth there is laid up for me a Crown of Righteousness, which the Lord, the righteous Judge, shall give me at that Day,* 2 Tim. iv. 7, 8.

If you get such a Sight as this, as now hath been set forth before you, upon such eternal Objects as before were propounded to you, you will be able from your own Experience to answer the third Question contained in the general Case; but yet I will proceed unto that Branch.

Q. 3. What Influence will such an Eyeing of Eternity have upon us in all we do?

In all we do? Will its Influence be so universal? Will the Efficacy of such a Sight be so extensive to reach forth its Virtue in all we do? yes, in all we do. Whether we eat, or drink, or go to sleep, whether we trade, or work, or buy, or sell. Whether we pray, or hear, or search our Hearts, or meditate, or receive, or study, or preach, or sin, or suffer, or die, it will have a mighty Influence upon us in any Thing wherein we are active, or passive, culpable, or praiseworthy; in any Condition, be it Poverty, or Riches, Health, or Sickness; in any Relation, be it of Husband, or Wife: of Parents and Children, of Masters and Servants: In any Office and Imployment, sacred or civil; out of such an Heap (because I am limited) I will take an Handful, and because I have not room to speak of all, I will not cast them into Method, according to their Nature, Connexion, and Dependance one upon another, but take them as they come in some few Particulars only.

1. Such an Eyeing of Eternity in all we do would make us careful *to avoid Sin in any thing we do, or*
B 5
however

however we might fail in all we do, yet that we suffer it not to reign, or have dominion over us. Look at Eternity with a believing Eye, and you will look at Sin with an angry Eye; you will cast a deadly Look at Sin, when you have a lively Look at Eternity of Joy or Misery.

1. *Sin would deprive me of eternal Life*, therefore I will be its Death; it would keep me from eternal Rest; therefore I will never rest till I have conquered and subdued it; nothing in the World would bring upon my eternal Soul, the eternal Loss of the eternal God, his glorious Son, and holy Spirit, of the Company of his holy Angels and Saints, of eternal Treasures, of a blessed Kingdom, and incorruptible Crown, but cursed Sin: Poverty, Sickness, Men, Death, Devils cannot, nothing but Sin, therefore I will be its bane, that shall not reign in me, that would not suffer me to live in everlasting Happiness.

2. *Sin would plunge me into unseen eternal Torments*, into endless Flames, and everlasting Burnings: If you could speak with a Soul departed but a Month ago, and ask him, what do you now think of the Delights of Sin, of sporting on the Sabbath-Day, of your pleasant Cups, and delightful Games; of pleasing of the Flesh, and gratifying of its Lusts? What a sad Reply would he return, and what a doleful Answer would he make you? Sin! Oh, that was it that was my Ruin; that was it, which hath brought me (miserable Wretch) to everlasting Torment; that was it which shut me out of Heaven, that sunk me down to Hell. O ye foolish Sons of Men, that are yet in Time, be not mad, as I was mad; and do not do as I did: Let not the seen Pleasures and Profits of the World, which I have found, were but for a Time, deceive you, and bewitch you: the Devil shewed me the seen Delights of Sin, but concealed from me the Extremity and Eternity of the Pain that it hath brought me to; the Pleasure is past, and the Pain continues, and I am lost for ever, and all this Sin hath brought me to. Let
your

your Eyeing of Eternity whilst you are standing in Time, be instead of ones speaking to you in Time, that hath been in Eternity, for the eternal God doth tell you, as much as any damned Soul can tell you, and would you believe one from Hell, and not the Son of God that came from Heaven? Oh look and view Eternity in the Glass of the Scripture, and firmly believe it, and it will make slaughtering Work amongst your Sins, and destroy that which would damn you.

2. *Such eyeing of Eternity would be a mighty Help to quiet your Hearts under the Dispensations of Providence here to Men on Earth,* When you look at the seen Afflictions, Distresses, Disgraces, Stripes, Imprisonments Persecutions, and Poverty of the People and Children of God, and the Riches, Ease, Honours, Pleasures, and the seen flourishing Prosperity of the worst of Men, that by the Swearing, Drinking, Whoring, hating of Godliness, being Patterns of Wickedness, proclaim themselves the Children of the Devil, and you are offended, and your Mind disquieted, except in this you have a better Heart than *Job*, cap. 21. 6, to 16. or *David*, a Man after God's own Heart; *Psal.* 73. 2, to 16. or *Jeremiah*, cap. 12. 1, 2. or *Habakkuk*, cap. 1. 13, 14.

Now amongst the many Helps to allay this Temptation, the eyeing of the last, yea, everlasting Things is not the least. Look upon these two sorts of Men, (which comprehend all in the World) as going to Eternity, and lodged there, and then you will rather pity them, because of their future Misery, then envy them for their present Prosperity. What if they have their Hearts desire for a Moment, and must be tormented for ever. What if they have Pleasures, and carnal Delights for a Season, they must be under the heavy Wrath of God for ever. You might stand and see all their Mirth at an End, but their Sorrow will never have End; all their Joy is but for a Moment, as the crackling of Thorns under a Pot, but their Misery will be

be endless Misery. Let them laugh a while, they shall weep for ever: let them rejoice for a Season, their Mirth shall be turned into Heaviness; their temporal Rejoicing into everlasting Howling; and the Eternity of Joy will be more than a Recompence to the afflicted Saints, whatsoever their Sufferings for Christ, and Conscience be in this World.

A supposed Case might be an Help in this Temptation. Suppose then that you were poor, and full of Pain for so long Time, or rather for so short, that you should fall asleep, and after you wake, should be poor no more, nor afflicted any more, but have a Life of manly Delights afterwards. Suppose again, another Man were compassed about with all manner of Accommodations; costly Dishes to please his Palate, beautiful Objects to delight his Eyes, all manner of Musick grateful to his Ears; many Servants to attend him; all standing bare before him, and bowing the Knee in Honour to him; and all this, and much more, he were to enjoy as long as he could abstain from sleeping; but as soon as he doth fall asleep, he should be taken off his Bed, and cast into a Furnace of boiling Lead, or scalding Pitch. I demand which of these two Mens Condition you would choose; I know it would be the Condition of the former, and not the latter; this, and infinitely beyond this is the Case in Hand; you are afflicted till you fall asleep, and then you shall be afflicted no more, but live a Life of Joy for ever! the Wicked prosper till they fall asleep, and they cannot long keep open their Eyes, but Death will come and close them, then the Justice of God will arrest them, and then Devils will seize upon them, and they shall be cast into a Lake of burning Brimstone, where they shall have no Rest, Night nor Day; but the Smoak of their Torment shall ascend for ever and ever. Exercise your Thoughts in this Manner, and have an Eye unto Eternity, and you will more easily and successfully overcome such Temptations to Murmuring and Discontent,

Discontent, from the different Dispensations of the Providence of God here, in Time to good and bad.

3. Such eyeing of Eternity would have great Influence *for the well Improvement of our Time*. Time is to be valued in order to Eternity, because we go out of Time into Eternity (and that which should make every Man in Time most concerned) out of Time into Eternity of Misery or Glory. Oh! what a precious Thing is Time! It is beyond the Worth of Gold or Silver, because we might do more in Time in Reference to Eternity, than we can do by all our Gold and Silver: Jewels are but Toys in Comparison of precious Time. Many are saving of their Money, but are prodigal of Time; and have more of Time than they know what to do with, when others find so much to do, that they know not what to do for Time to do it in. Oh Fools, and blind, what were an Hundred Years to make Preparation for Eternity? Oh sluggish careless Sots! Do you ask, how shall we pass away the Time? Might ye not with more Reason ask, How shall we prevent hasty Time from passing away with such winged Motion? Or if that cannot be prevented, How shall we improve our Time that is so fast a posting from us? Blind World! Do any Men in thee enquire, How shall we spend our Time? It is easily answered, in praying, repenting, begging for Grace, the Pardon of Sin, the Favour of God, and Peace with him, and Fitness for eternal Life. Had the Damned in Hell the Time that once they had, and you now have, do you think they would ask what they should do to pass away the Time? Their Cry rather is, Oh hasty Time, whether art thou fled? Why didst thou move so fast while we sat still? Or why in Time did we so swiftly run in Ways of Sin, as if we could not have sinned enough before Time was past and gone? When we had a God to serve, and Souls to save, and an everlasting State to make
Preparation

Preparation for, we like Fools did say, How shall we spend our Time? But now our Time is spent, and past, and gone; and now the Question is, which never can be answered, How shall we spend Eternity? which never can be spent, no not in enduring Ten Thousand Thousand Millions of Years in Pain and Punishment; for when they are past, it is as fresh, and as far from ending, as it was the first Moment it began; then eye Eternity, and you cannot but improve your Time.

4. *Such eyeing of Eternity would make us careful how we die*, because Death is our passing out of Time into Eternity. Death is dreadful to the Ungodly, because it opens the Door into everlasting Misery; gainful to all endued with saving Grace, because it lets them into everlasting Happiness. Did you that are yet Christless, Impenitent, and Unbelieving, see whether you are going, and where you must within a little Time, take up your everlasting Lodgings; what Fear and Trembling would seize upon all your Joints, and when by Sicknes you perceive Death to be approaching, you would cry out, Oh Death, forbear, forbear, stay thine Hand, and do not strike, for if thou cut me down in this Condition, I drop into eternal Misery: there is nothing but this single Thread of my frail Life between me and endless Woe, and if this be cut or snapt asunder, I sink into irrecoverable Misery, without all Hope of ever coming forth: Could you but see a Soul the next Hour after its Separation from the Body, what a Taking it is in, what Woe, what Dispair it is filled with, would you then live without Christ, go to Bed without Christ, and rise and Trade, and still remain without an Interest in Christ? What mean ye, *Sirs*, to make no Provision for Death that is so near, so very near, when you are as near to going into an everlasting World, as you are to going out of this transitory World? and your Souls be dragged sooner by Devils into Hell, than your Bodies can

can be carried by Men unto your Graves. Awake, arise, repent, and turn unto the Lord, for if you sleep on in Sin, till you sleep by Death, you will be awaked by the Flames of Hell; and then, though you be under the Power of eternal Death, you will sleep no more, and rest no more for ever.

And Death is as gainful and desirable to a gracious Man, as it is terrible to the Ungodly, for it lets him into unseen eternal Glory, to the Sight of Christ unseen to us on Earth: How willing would you be to go a Thousand Miles to see Christ, and converse with him, if he were on Earth, it is better to see this precious Christ in eternal Glory: It is worth the while to die, to have a View of your Lord Redeemer in the highest Heavens. O the wonderful transporting Joys the Soul is filled with, when it first cometh into the unseen, but happy World! when it hath the first glorious View of its dearest Lord. Do you think it would desire to return to live in Flesh upon Earth again? Do you know what you do, when you are so loth to die? Do you understand yourselves when you are so backward to be taken out of Time? It is to be loth, to go into everlasting Happiness, to go and take Possession of unseen eternal Glory.

5. *Such an eyeing of Eternity would make us more patient, constant, joyful in all our Sufferings for Christ's Sake.* When we pore upon our seen Troubles, and do not look at rest after Trouble, when we see and feel what is inflicted upon us, but do not look what is laid up in Heaven for us; when we see the Rage of Men, and do not look at the Love of God, our Hearts and Flesh do fail; but if we set unseen eternal Things over against Things seen and temporal, it will be Strength unto us. Against the Power of Men which is temporal, set the Power of God, which is eternal; and then you will see their Power to be Weakness: Against the Policy of Men which is temporal, set the Wisdom

Wisdom of God, which is eternal, and then you will see all their Policy to be Foolishness. Against the Hatred of Men, which in its Effects to you is temporal, set the Love of God, which is both in itself, and in its Effects to you eternal; and you will see their Hatred to be no better than raging unreasonable Madness. Keep your Eye upon the unseen Torments in the other World, and you will rather endure Sufferings in this, than venture upon Sin, and expose yourselves to them: Keep your Eye upon the unseen eternal Crown of Glory, and it will carry you through Fire and Flames, Prisons and Reproaches for the Sake of Christ, *Heb. xi. 26. Esteeming the Reproach of Christ greater Riches than the Treasures of Egypt; for he had Respect unto the Recompence of the Reward. 27. By Faith he forsook Egypt, not fearing the Wrath of the King; for he endured, as seeing him who is invisible.*

6. *This eyeing of Eternity will be a powerful Preservative against the Temptations of Men or Devils; a sovereign Antidote against the Poison of Temptation. I see the invisible God looks at me, shall I then yield to the Suggestions of the Devil, or the Solicitations of Men to Sin? I see there is an everlasting State of Joy or Torment that I must be shortly in, as sure as I am in this Place, and Satan's Design is to bring me to that State of Torment; and if I follow him, I shall be excluded from yonder glorious Place; from God, and Christ, and Saints above: Therefore by the Grace of God I will not yield to this Temptation; but strive I will, and watch and pray I will against the Assaults of this deceitful Adversary: for why should I be so foolish to loose eternal Glory for momentary Pleasures? and run my immortal Soul into eternal Pain for short Delights? I do plainly see what will be the End, if I do yield, Damnation without End, Banishment from God without End: I do clearly see that Stealing and Murder is not a more ready Road*
to

to a Place of Execution upon Earth, than yielding to a tempting Devil is to everlasting Misery.

7. *Such eyeing of Eternity would wean our Hearts from the Things of Time.* A Sight and View of Heaven's Glory would darken the Glory of the World, as looking at the shining Sun over your Head, doth obscure in your Eyes the Things under your Feet; after a believing View of the invisible God, and the Glory of the Place above, this World would appear as a very Dunghill in your Eyes, *Phil. iii. 7. 8.* as where we love, there we look; so the more we look, the more we shall love; and the more we love the eternal Things that are above, the less we shall love the temporal Things that are below.

8. *Such eyeing of Eternity would make us more like to God and Jesus Christ;* it will be a transforming and assimilating Look, *2 Cor. iii. 18.* But we all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord. Therefore when we shall see Christ who is now out of Sight, we shall be perfectly like unto him, *1 John iii. 2.* But we know when he shall appear, we shall be like him, for we shall see him as he is.

9. *Such an eyeing of Eternity would fill our Souls with holy Admiration of the Goodness, Grace, and Love of God to us:* When Paul had a Sight of such unseen Things, he was in an holy Extacy and divine Rapture, *2 Cor. xii. 2, 3, 4.* When we consider the eternal Happiness of Heaven, we shall stand as Men amazed, that God should prepare such Things for such Men, and bear such Love, and shew such Mercy to such as we that are so vile and full of Sin, and say, Lord what am I that might for ever have howled in the lowest Hell, that I should hope to praise thee in the highest Heavens!

Heavens! Lord, what am I that might have been in everlasting Darkness, that there should be prepared for me everlasting Light and Joy! Why me, Lord, why hast thou designed me, and wrought upon my Heart, and made me in any measure meet to be Partaker of such eternal Glory. Oh! the Depth of the Riches, both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out! *Rom. xi. 33. How precious are thy Thoughts to me, how great is the Sum of them. Psalm cxxxix. 17. Oh how great is thy Goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, Psalm xxxi. 19.*

10. Such an eyeing of Eternity would have this Influence sure upon us, *to set ourselves under a painful, skilful, serious Ministry*: It doth much concern you, for you are going to an endless Life, and Preaching is the appointed Means to fit you for an endless happy Life; then do you choose the most lively, searching, powerful Preaching, it is for the Life of your Souls; for the everlasting Life of your everlasting Souls. If you were sick, and in Danger of Death, when your Life lies upon it, you would have the Advice of an able Physician, that is serious and afraid that he no way become guilty of your Death? Would you like that Physician that seems to be unconcerned, and cares not whether you live or dye, if he might but have his Fee? Or that should merrily jest with you when you are sick at Heart, and near to Death, if you be not cured? Would you take Pleasure in his witty Sayings, and be jested into your Grave? Or if you go unto a Lawyer about your whole Estate, though it were in Leases that will expire, would you choose one that you think did not care, whether you win or lose your Cause? Would you be pleased with some witty Sayings, impertinent to the Pleading of your Cause? Would you not say, Sir, I am in Danger of losing all
I am

I am worth, my Estate lies at Stake, deal plainly with me, and be serious in your Undertaking for me, and tell me in Words that I can understand the plain Law by which my Case must be tried. And will you be more careful about the temporal Life of a Body that must die? And about a temporal Estate which you must leave when you die? And not about your Soul that must ever live, and never die? No! not so much as to set yourselves under faithful Preachers, that shall in Words that you can understand, plainly tell you the Laws of Christ by which you must be tried for your Life, and according to them be eternally damned or saved?

II. *Such an eyeing of Eternity would make you serious and lively in all your spiritual Duties, in all your Approaches unto God:* If you have no Grace, the serious Thoughts of the unseen eternal World, would stir you up to beg and cry, and call for it; if you have to desire more, and to exercise what you have; to confess your Sins with such contrite broken penitent Hearts, as though you saw the Fire burning, which by your Sins you have deserved to be cast into: To beg for Christ, and sanctifying Grace, and pardoning Mercy with that lively Importunity, as if you saw the Lake of boiling Brimstone, into which you must be cast, if you be not sanctified and pardoned; to hear the Word of God that sets this eternal World before you, with that diligent Attention, as Men hearkening for their Lives; to commemorate the Death of Christ with such Life while you are at the Lord's Supper, while you do as it were see the Torments you are delivered from, and the eternal Happiness by Faith in a crucified Christ you have a Title to, it will cause a Fire and Flame of Love in your Hearts to that Lord that died for you, ardent Desires after him, complacential Delight in him, Thankfulness, Hope of Heaven, Hatred to Sin, Resolution to live to, or dye for him

him that died for you: If your Hearts are dead and dull, and out of Frame, go and look into the unseen eternal World; take a believing View of everlasting Joys and Torments on the other Side of Time, and you shall feel Warmth and Heat, and lively Actings to be produced in you.

Particularly this eyeing of Eternity would make Ministers sensible of the Weightiness of their Work; that it calls for all possible Diligence and Care, our utmost serious Study and Endeavours, our fervent Cries and Prayers to God for Ability for the better Management of our Work, and for Success therein; for as much as our Employment is more immediately about eternal Matters; to save (under Christ) eternal Souls from eternal Torments, and to bring them to eternal Joys: When we are to preach to People that must live for ever in Heaven, or Hell, with God or Devils; and our very Preaching is the Means appointed by God to fit Men for an everlasting State; when we stand and view some Hundreds of Persons before us, and think, all these are going to Eternity; now we see them, and they see us, but after a little while they shall see us no more in our Pulpits, nor we them in their Pews; nor in any other Place in this World, but we and they must go down unto the Grave, and into an everlasting World: When we think it may be some of these are hearing their last Sermon, making their last publick Prayers, keeping their last Sabbath, and before we come to preach again, might be gone into another World; if we had but a firm Belief of Eternity ourselves, and a real lively Sense of the Mortality of their Bodies and our own, and the Immortality of the Souls of both, of the Eternity of the Joy or Torment we must all be quickly in, how pathetically should we plead with them, plentifully weep over them, fervently pray for them, that our Words, or rather the Word of the eternal God, might

might have effectual Operation on their Hearts? This Eyeing of Eternity should

1. *Influence us to be painful and diligent in our Studies, to prepare a Message of such Weight as we come about,* when we are to preach to Men about everlasting Matters, to set before them the eternal Torments of Hell, and the eternal Joys of Heaven: Especially when we consider how hard a Thing it is to persuade Men to leave their Sins, which do endanger their immortal Souls; when if we do not prevail with them to hearken to our Message, and obey it speedily, and sincerely, they are lost eternally; when it is so hard to prevail with Men to accept of Christ the only and eternal Saviour, on the Conditions of the Gospel. You might easily see that Idleness either in young Students that are designed for this Work, or in Ministers actually engaged in it, is an intolerable Sin; and worse in them than in any Men under Heaven; Idleness in a Shopkeeper is a Sin, but much more in a Minister; in a Trader, much more in a Preacher; bear with me, if I tell you an idle Cocker that is to mend Mens Shoes is not to be approved, but an idle Preacher that is to mend Mens Hearts, and save their Souls, shall be condemned by God and Men: for he lives in daily Disobedience of that Charge of God, *1 Tim. iv. 13. — Give Attendance to Reading, to Exhortation, to Doctrine. 15. Meditate upon these Things, give thyself wholly to them. 16. — continue in them.*—

2. *It would provoke us to be faithful in delivering the whole Counsel of God, and not to daub with untempered Mortar;* not to flatter them in their Sin, or to be afraid to tell them of their Evils, least we should displease them, or offend them: Is it Time to soothe Men up in their Ignorance, in their Neglect of Duty, when we see them at the very Door of Eternity; on the very Borders of an everlasting World,
and

and this the Fruit, that they shall dye in their Sins, and their Blood be required at our Hands? *Ezek. xxxiii. 1 to 10*, but so to preach and discharge the ministerial Function, that when dying, might be able to say, as *Acts xx. 25. And now behold I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my Face no more. 26. Wherefore I take you to record this Day, that I am pure from the Blood of all Men. 27. For I have not shunned to declare to you all the Counsel of God.*

3. *To be plain in our Speech*, that every Capacity, of the weakest in the Congregation, that hath an eternal Soul, that must be damned, or saved for ever, might understand us in Things necessary to Salvation, what we mean, and aim, and drive at; it hath made me tremble to hear some soar aloft, that knowing Men might know their Parts, while the meaner Sort are kept from the Knowledge of Christ: and put their Matter in such a Dress of Words, in such a Stile so composed, that the most stand looking the Preacher in the Face, and hear a Sound, but know not what he saith: and while he doth pretend to feed them, indeed doth starve them; and to teach them, keepeth them in Ignorance. Would a Man of any Bowels of Compassion go from a Prince to a condemned Man, and tell him in such Language that he should not understand, the Conditions upon which the Prince would pardon him, and the poor Man lose his Life, because the proud and haughty Messenger must shew his Knack in delivering his Message in *fine* English, which the condemned Man could not understand; but this is *course* dealing with a Man in such Circumstances that call for Pity and Compassion: *Paul* had more Parts, and Learning, but more Self-denial than any of these, when he said, *1 Cor. ii. 1. And, I Brethren, when I came to you, came not with Excellency of Speech, or of Wisdom, declaring to you the Testimony of God. 4. And my*

my Speech, and my Preaching was not with enticing Words of Man's Wisdom, but in Demonstration of the Spirit, and of Power. 2 Cor. iii. 12. Seeing then we have such Hope, we use great Plainness of Speech. 13. And not as Moses, which put a Veil over his Face, that the Children of Israel could not stedfastly look to the End of that which is abolished. Some put a Veil upon their Words, that People of mean Education, that yet have Souls that must be damned, or saved; cannot look into those Truths that shall never be abolished: but what is this but a cursed preferring there own Parts and Praise, before the Salvation of eternal Souls: and the preaching themselves, and not Christ: which will not be their Praise, but Shame, at the eternal Judgment, when some shall plead they stand there condemned, because the learned Preacher would not stoop to speak to them of eternal Matters in Language that they might have understood.

4. This eyeing of Eternity would stir us up to improve our Interest in God and Men for a continual Succession of Men in the ministerial Function: In God, by Prayer, that the Lord of the Harvest would send forth Labourers into his Harvest: In Men, whether such as have Children of pregnant Parts, studious and bookish, serious in Religion, and inclined to this Employment, that they would give them to God, and give them Education in order to it, which would be the Honour of Parents to have such proceed from their Loins that shall be Ambassadors to call the blind ungodly World to mind Eternity, to escape everlasting Damnation, and obtain eternal Life; or whether they be such as have no Children so qualified, or disposed, yet have Riches to be helpful to such as have such Children, but not an Estate to bring them up; for there is a Necessity of a standing continued Ministry: Men in all Ages are hastening to Eternity; those that were our
Ancestors

Ancestors in former Ages are already there, and have taken up their Lodgings where they must for ever dwell ; and we are following after them ; and what a Mercy is it, that we have the Gospel preached unto us, wherein we have Directions how to escape everlasting Torments, and obtain eternal Joys in the other eternal World to which we are a going ; and those that shall live after us, when they have been upon the Stage of this World awhile, shall follow us and our Fathers into Eternity, and give Place to those that follow after them ; thus this World doth often change its Inhabitants : What is the Life of Man, but a coming into Time, and a going out into Eternity : Oh how needful is it then, that while they make their short Stay on Earth, they should have preaching Ministers to warn them of eternal Misery, and teach them the Way to eternal Glory : Those that are now engaged in the Work, will shortly be all silenced by Death and Dust : and how desirable is it that your Children and Posterity should see and hear others preaching in their room ? and the Honourableness of the Office might allure young Men to incline unto it : is it not an Honour to be an Ambassador of the great eternal God, to propound Articles of everlasting Peace between him and everlasting Souls ? What is buying and selling temporal transitory Things, in comparison of a Calling wherein it is Men's Work and Business to save Souls from eternal Misery, and to bring them to the eternal Enjoyment of the glorious God. Thus in some few Particulars we have shewed the Influence that the eyeing Eternity will have upon us in what we do. Do you so eye eternity, and the rest here for want of room omitted, you shall by Experience find out, which will be better than knowing of them in the Notion only, because they are told you.

The Conclusion of this Discourse shall be some particular Uses, omitting many that it would afford.

1. Is there an eternal State : Such unseen eternal Joys and Torments ? Who then can *sufficiently lament* the Blindness, Madness, and Folly of this distracted World, and the Unreasonableness of those that have rational and eternal Souls, to see them busily employed in the Matters of Time, which are only for Time, in present Honours, Pleasures and Profits, while they do neglect everlasting Things ? Everlasting Life and Death is before them, everlasting Joy or Torment is hard at Hand, and yet poor Sinners take no Care how to avoid the one, or obtain the other. Is it not Matter of Lamentation to see so many Thousands bereaved of the sober serious Use of their Understandings ? That while they use their Reason to get the Riches of this World, they will not act as rational Men to get the Joys of Heaven ? And to avoid temporal Calamities, yet not to escape eternal Misery ? Or if they be fallen into present Afflictions, they contrive how they may get out of them : If they be sick, reason tells them they must use the Means, if they would be well : if they be in Pain, Nature puts them on to seek after a Remedy ; and yet these same Men neglect all Duty, and cast away all Care concerning everlasting Matters : They are for seen Pleasures and Profits which are passing from them in the Enjoyment of them, but the unseen eternal Glory in Heaven they pray not for, they think not of : Are they unjustly charged ? Let Conscience speak, what Thoughts they lye down withal upon their Pillow ; if they wake or sleep, fly from them in the silent Night, what a Noise doth the Cares of the World make in their Souls ? With what Thoughts do they rise in the Morning ? Of God, or of the World ? Of the Things of Time, or of Eternity ? Their Thoughts are in their Shops before they have been in Heaven ; and many Desires after visible temporal Gain ; before they have had one Desire after the invisible eternal God, and Treasures that are above. What do they do all

the Day long? What is it that hath their Endeavours, all their Labour and Travel? Their most painful Industry, and unwearied Diligence? Alas! their Consciences will tell themselves, and their Practices tell others, when there is Trading, but no Praying, buying and selling, but no religious Duties performed: the Shop-book is often opened, but the sacred Book of God is not looked into all the Week long.

O Lord! Forgive the Hardness of my Heart, that I can see such insufferable Folly among reasonable Creatures, and can lament this Folly no more: Good Lord forgive the want of Compassion in me, that can stand and see this Distraction in the World, as if the most of Men had lost their Wits, and were quite besides themselves, and yet my Bowels yearn no more towards immortal Souls that are going to unseen Miseries in the eternal World; to see distracted Men busy in doing Things that tend to no Account is not such an amazing Sight, as to see Men that have Reason for the World, to use it not for God, and Christ, and their own eternal Good: to see them love and embrace a present Dunghill World, and cast away all serious, affecting, and effectual Thoughts of the Life to come: to see them rage against the God of Heaven, and cry out against Holiness, as foolish Preciseness, and serious Godliness, as Madness and Melancholy.

Alas! These Men are Brutes in the Shape of Men; for like the very Beasts they live by Sense, and are led away by a sensitive Appetite: The Brute takes Pleasure in his present Provender, and feels the Smart of the present Spur, or Goad, and so do sensual Sinners find Sweetness in their present Pleasures, and Profits, and do complain of present Pain and Sickness; but of Pains to come, and Joys to come that are eternal, they have no Care, nor serious Thoughts. Better such had been Toads and Serpents, than rational Creatures; for as they mind no future Things in the
other

other World, so they are not Subjects capable of eternal Punishment, or everlasting Happiness; they are not so provident as the Ant, that in Summer lays up for Winter, and while the warm Sun doth shine, provides for a cold and stormy Day: but Men that have immortal Souls are only for this present World, but do not provide for a stormy Day that is a coming, nor for an eternal State to which they are hasting.

Let us call the whole Creation of God to lament and bewail the Folly of Man that was made the best of all God's visible Works; but now by such Wickedness is bad beyond them all, being made by God for an everlasting State, and yet minds nothing less than that for which he was principally made.

O Sun! Why is it not thy Burden to give Light to Men to do those Works, and walk in those Ways that bring them to eternal Darknes? O Earth! Why dost thou not groan to bear such burthensome Fools that dig into thy Bowels for Gold and Silver, while they do neglect everlasting Treasures in the eternal World? O ye Sheep and Oxen! Fish and Fowl! Why do ye not cry out against them that take away your present Life to maintain them in Being, but only mind present Things, but forget the eternal God that gave them Dominion over you, to live upon you while they had Time to mind eternal Things, but do not? O ye Angels of God, and blessed Saints in Heaven, were ye capable of Grief and Sorrow, would not ye bitterly lament the Sin and Folly of poor Mortals upon Earth? Could ye look down from the blessed Place where ye do dwell, and behold the Joy and Glory which is to us unseen, and see how it is basely slighted by the Sons of Men, if ye were not above Sorrow and Mourning, would not ye take this up for a bitter Lamentation? O ye Saints on Earth! Whose Eyes are open to see what the blind deluded World doth not see, do ye bitterly take on, let your Heads be Fountains of Water, and your Eyes send

forth Rivers of Tears for the great Neglect of eternal Joys and Happinefs of Heaven. Can you fee Men going out of Time into Eternity in their Sin, and in their Blood, in their Guilt, and unconverted State, and your Hearts not moved? Your Bowels not yearn? Have ye spent all your Tears in bewailing your own Sin, that your Eyes are dry when ye behold fuch monftrous Madnefs, and unparallel'd Folly of fo many, with whom daily ye converse? Ye fanctified Parents, have ye no Pity for your ungodly Children? Nor fanctified Children for ungodly Parents? O my Father, my Father, by whom I had my Being, is going to eternal Darknefs! Alas for my Mother, my dear Mother, that carried me in her Womb, that dandled me upon her Knees, that fuckled me at her Breasts, that did delight to break her Sleep to quiet me when I was froward, to look to me when I was fick, that bound my Head when it was painful, that wiped mine Eyes when I did weep, and my Face when I did sweat; becaufe of my Difafe, this my Mother is forgetful of her own immortal Soul; was more troubled for me when ſhe thought I was near my Grave, than for herſelf, though near to Hell: When I was young, ſhe took care of me, for Things temporal, but for herſelf neither young nor old, for Things eternal. Ere long ſhe will be dead, and I am afraid, and damned too: Ere long ſhe muſt go out of Time, and for any thing I can perceive, being ignorant and fearlefs of God, and unmindful of Eternity, her Soul will go into Eternity of Torments. O how loath am I to have ſuch Thoughts of one ſo near, ſo dear unto me? Oh it is the cutting of my Heart, it is Bitternefs to my Soul. I had rather die, than ſhe be damned; and yet it is my Fears, ſhe is haſting to Eternity of Woe; for to my obſerving Eye ſhe is taken wholly up with the Cares, and Pride, and Vanity of this Life, and apparently regardless of that eternal World.

Why

Why do not also ye that are Parents, that have a Belief of an everlasting State, take on, and bewail the doleful State of your ungodly Children, that in their sinful Courses are posting to eternal Pains. What my Son! the Son of my Loins! the Son of my Womb! Did I bear him with so much Sorrow, and shall he be a Castaway? Did I travel with him with so much Pain, and brought and nursed him up with so much Labour, and must he be for ever Fuel for the Flames of Hell? Have I brought forth a Child to be a Prey to Devils, and a Companion with them to all Eternity? O my Son, my Son, what shall I do for thee, my Son, my Son. Thus whatever Relation, Neighbour, Friend, or Acquaintance you have, or others that you see go on in Sin, let it be your Grief, Trouble, and Lamentation, when there is an Eternity of Joys, and they will lose it; an Eternity of Torments, and they be cast into it.

Use II. *Do something every Day in preparing for an eternal State.* If any thing of Weight lyeth upon your Hands, this is it. If I could prevail with you in any thing; Oh that it might be in this! If in any thing I am to preach, I had need to have gone unto my Knees, to beg that my Message might be regarded, this is it: If in any thing I should be serious in preaching, and you in hearing, still this is it: The longer your Abode shall be, the greater Preparation you should make; When we exhort you to prepare for other Duties, it is but in order unto this, that you might be prepared for the eternal World: When we exhort you to repent, believe, be holy, or prepare for Death, in all, we have an Eye unto Eternity: but if my Words be slighted and rejected by you, will you do so by the Word of the eternal God himself, that hath given you this in Charge? If I shew you express Commands from God, that will shortly take you into Heaven, or judge you down to Hell; that will quickly

call you out of Time into Eternity, will you promise you will do it then? Then read, and do what you shall read, *Matt. vi. 18, 19, 20, 33. Luke xiii. 24. John vi. 27. 1 Tim. vi. 12. 2 Pet. i. 10, 11.* To these Scriptures I will add these following Arguments to persuade you.

1. *God hath set you in this World for this very Work, to make ready for Eternity.* Consider I beseech you, and demand an Answer of yourselves, Why hath God brought you out of nothing, and given you a Being more noble than all his visible Works, in making your Souls immortal, enduing you with Reason and Understanding? Do you think it was that you should look after Riches, and not Grace? Things temporal, not eternal! to buy and sell, and eat and drink, and sleep? Do you in your Conscience think that God hath appointed you no higher Things to mind, no more lasting Things to get? Reason will convince you, and Conscience will prove it to your Face, and the Immortality of your own Souls considered, doth undeniably argue that God hath made you for more noble Ends, higher Employments, and greater Concerns. Why then do you not mind the End of your Creation, and do the Work that God hath set you in Time to do, and look after that eternal State that God hath made you for? I have read of a devout *Pilgrim* travelling to *Jerusalem*, and in his Way passed through many Cities, where he saw many stately Buildings, rare Monuments, and delightful Things, but he was want to say, but this is not *Jerusalem*; this is not the End of my coming hither: I am sure that you are Pilgrims, but whether devout or no, let Conscience speak; and you should be travelling to the heavenly *Jerusalem*, and if not, you are to eternal Torments, why then do you stand gazing at the temporal Things you see in your Journey, and your Hearts and Eyes so taken with them? *Sirs*, this is not the Heavenly *Jerusalem*, this is not the End of
your

your coming hither, be sure the minding, loving, looking after Things of Time in the Neglect of God, and Christ, and Heaven, is not preparing for Eternity, except it be for an Eternity of Woe, and Misery, and what need you be at so much Pains and Labour to get thither?

2. *God doth give you your Time in this World to prepare for Eternity.* You have Time to repent, to get an Interest in Christ, to mortify Sin, to pray for Grace, to make your Peace with God, to get the Pardon of your Sins, and all this that you might be fitted for Eternity. Why then do not you do in Time that which God hath given you Time for: Can you imagine that God doth lengthen out so long the Day of his Patience, only that you might labour for temporal Riches? Or that you should live a Life of carnal Pleasure, or gratify the Flesh? Can it enter into your Heads that God supporteth you in Being, and keeps you yet out of the Grave and Hell, that you might scrape together Things temporal, and neglect the Things that are eternal. Doth he make his Sun to rise upon you every Morning, to give you Light to drudge for Things that are but for a Moment, and let alone the Things that are for ever? And if God hath given you Time in order to Eternity, why do you spend your Time in getting Things that are but for a Time, and not for Eternity? O the Years that you have had! the Months, the Weeks that God hath given you to be improved for Eternity, and you spend it, some in Things absolutely sinful in serving of the Devil, and your Lusts; some in Things in themselves lawful, but unlawfully, but none in the Things absolutely necessary that you may be happy in Eternity: Some in taking of your carnal Pleasures, some in Trading, some in every thing but the one Thing needful, that none is left for an everlasting State; but when you shall be in Eternity, you

will repent, though then too late, that in this World, you so spent your Time.

3. *As you go out of Time, so you must in the same State go into Eternity.* If you dye in your Sin, you must in your Sin go down to Hell. This is a Life of Trial, here in Time you are Probationers for Eternity, and as you are found at the End of Time, so your State shall be determined to Eternity of Happiness, or Misery without End.

4. *You stand upon the Brink of Time,* you are near the Borders of Eternity, so near, that you that are in Time to Day, might be in Eternity To-morrow, or sooner; for you never yet saw that Hour, that you could say, you are sure of the next: when you have drawn one Breath, you are not sure to draw another. Time is short, 1 Cor. vii. 29. set forth sometimes by Years, if Seventy, how much is already past? *Psalms* xc. 10. Sometimes by Months, *Job* xiv. 5. by Days, *Psalms* xc. 12. by one Day, *Job* xiv. 6. by a Span, and nothing, *Psalms* xxxix. 5. by a Vapour, *Jam.* iv. 14, 15. But what if you were to live a Thousand Years in Pleasure upon Earth, and after that pass into Eternity of Pain and Torment; would you not when there, cry out of your own Folly that you should purchase a Thousand Years of Pleasure at so dear a Rate, as to endure for them everlasting Burnings? One would think you should not get it out of your Heads that you are almost in Eternity. One would think you should think on this when you lye down, and when you do rise up, or dream of this in your Sleep, that you are as near to Heaven or Hell, to an Eternity of Joy, or Misery, as to your Grave.

5. *When Time is past and gone, and you are entered into Eternity, it will be too late to prepare for it.* Preparation for Eternity must be done in Time, not in Eternity.

Eternity. Now, or never, if once Death stop your Mouth, and close your Eyes, dying in your Sin, you must bid farewell to God and Christ for ever. When Time is gone, your Hope and all is gone. When Time is gone it will never come again: Yesterday you shall never see more; and the Time that is going while I speak and you hear; when gone will never come, that which is to come, will be present, but not that which is past. If you lose your Health, you might recover it again; if your Estate, you might get it again; but if you lose your Time, it is gone for ever.

6. *If you go out of Time unfitted for Eternity, better you had never been in Time.* Better for you, if you had been always nothing: Or if a Being, to have been a Dog, a Toad, or Serpent; for these do live in Time, but after Time they do not live in eternal Misery, or they are not capable of eternal Happiness; and when you lye in Extremity, and Eternity of Pains in Hell, this will be your Judgment, that it had been better never to have been, than to be for ever miserable.

7. *Multitudes have, and more shall come short of eternal Happiness, and go down to everlasting Misery,* and yet doth it not concern us to be preparing for Eternity? What means this Sottishness of Mind, that when Multitudes are going daily out of Time into Eternity, from seen Pleasures, to unseen Pains, that we are thus secure and careless, as if we should live so long in Time, as never to live in Eternity? Or that our Being should end with Time? Have not we deserved eternal Punishment as well as they that are in Eternity are now enduring of it? And do you know you have deserved it, and take no Care to prevent it; not so much as ask of God by serious Prayers and Tears, that you might not be cast into everlasting
C 5 Burnings?

Burnings? Do you think you can make as light of the Wrath of God, when you shall feel it in Eternity, as you do when you hear of it in Time? Can you be merry in the Flames of Hell? Can you jest, and sport, and play, when you shall be filled with the Indignation of a provoked God, or when the Arrows of the Almighty shall stick so fast, as never to be plucked from you? Why then do you in Time cry out and roar, and bitterly complain under the smarting Pain that the Gout, or Stone, or Cholick puts you to? Why do you say, if this were to continue one Year, without Intermission or Mitigation, you had rather dye than live? Do not many walk in the broad Way that leads to eternal Damnation? *Matt. vii. 13, 14.* Are not the holy, humble, penitent ones saved with much Difficulty? *1 Pet. iv. 18.* Are not many Professors gone to Hell? *Matt. 8. 12.* and Preachers too? *Matt. vii. 22, 23.* and yet is it not Time for you in good Earnest to mind your eternal State, lest there being an everlasting Kingdom, you should never enter into it, and everlasting Torments, and you should feel them to all Eternity?

8. *God doth give you all the Helps and Means you have, that you should make ready for Eternity.* Have not you had Sermons and Sabbaths? Have not God's Ministers preached to you, and warned you from God of the Wrath to come, and charged you in the Name of God, to repent, believe, and turn, and told you you must turn from Sin, or burn in Hell? And will you go from Hearing on Earth, to Howlings in Hell? From the Light of the Gospel to utter Darkness? With the Sound of the Voice of Mercy in your Ears? After a Thousand Calls to mind your Souls, to accept of Christ, and remedying Grace? Do you mean to have the hottest Place in that infernal Lake? The heaviest Load of Wrath in that eternal Furnace? Read, and tremble when you read, *Matt. xi. 20* to 25.

9. *This*

9. *This will be approved Wisdom ere long by all the Sons of Men*: Those that now do mock at Praying, and make a Mock of Sinning, and deride serious Godliness, shall quickly be of another Mind; shall confess and know that they were the wisest Men, that in Time prepared for Eternity, and they were the Fools that spent their Time in Sin and Vanity. Some do say as much when they lye a dying, and wish, oh that I had been convinced of this before my Time had been so near an End! Before my Glass had been so nigh out! Oh my Folly! Oh my Vanity! That had Eternity to make Preparation for, and yet of all the Time I had, I never spent one Hour in hearty Prayer unto God to save me from everlasting Torments. Woe is me! My Strength is almost gone! my Time is almost gone, and I in Danger of eternal Torments, that never shall be past and gone! Or if they be blind or hardned on their Death-beds, yet a Moment after Death they shall be convinced indeed, that it was worse than Madness to neglect Eternity. When slept into the other World, shall be amazed and confounded, saying, where am I now? What a Place is this? what a State is this? I heard of such a Place before, but it is worse than any Man's Tongue in Time could tell. What is Time gone! This is not Time. Here is no Sun to measure it by its Motion; here is no Succession of Night and Day. Here is no turning of an Hour-glass, no striking or telling of Clocks; no Morning, Noon, and Evening: This is not Time. I see nothing like the Things I saw in Time. But a little while ago, I was among my Friends on Earth: Did I say a little while ago? Alas, I am but lately come, and this little while seems to me a Thousand Years: No while in this Place is little, and it will never be less, because it doth not go. Oh happy they that are in Eternity, but in another Place than I am in! They were wise indeed that have prevented

prevented their coming hither, and are got into a Place that is as light as this is dark ; as joyful as this is sorrowful ; as full of Ease as this is of Pain ; and yet this must last as long as that, and that makes this as bitter and dreadful, as that is pleasant and delightful. Wise were they that did foresee while they were in Time, but I like a blind Fool did not see before I felt what I must endure for ever. I did not see, but Death did draw the Curtain, open the Door, and let me into an everlasting State ; but Woe is me ! it is of Misery and Damnation. You are for being of the Mind of the most, and doing that which the Generality do approve ; take in but these Words, *first, or last*, and then do so : Even that which all first or last shall confess to be truest Wisdom ; and the Neglect of it, Folly and Madness. God, Angels, good Men, do all approve of this as sober Wisdom ; and the Devils cannot deny it, and all damned Souls in Hell, and all the Wicked upon Earth, as fast as they go down to them, and feel what now they do not believe and fear, shall not deny it, to be Wisdom in them that escaped that, and got to a better Place in the eternal World.

10. *In Eternity there will be no Mixture.* In the other World there is all pure Love, or all pure Wrath ; all Sweet, or all Bitter ; without all Pain, or without all Ease ; without all Misery, or without all Happiness : Not partly at Ease, and partly in Pain, partly Happy, and partly Miserable, but all the one, or the other. This Life is a middle Place betwixt Heaven and Hell, and here we partake of some Good, and some Evil : No Judgment on this Side Hell upon the worst of Men, but there is some Mercy mixed with it, for it is Mercy they are on this Side Hell ; and no Condition on this Side Heaven, but there is some Evil mixed with it, for till we get to Heaven, we shall have Sin in us. In Heaven all are good, in Hell all are bad ; on Earth some good, but more bad. In Hell,

Hell Misery, without Mixture of Mercy, or of Hope; they have no Mercy, and that is bad; and they can hope for none, and that is worse; while they be in Time, they are pitied; God doth pity them, and Christ doth pity them, and good Men do pity them, their Friends and Relations do pity them, pray for them, and weep over them: but when Time is past, all Pity will be past, and they in Misery without Pity to all Eternity, *Rev. xiv. 10. The same shall drink of the Wine of the Wrath of God, which is poured out without Mixture, into the Cup of his Indignation: and he shall be tormented with Fire and Brimstone in the Presence of the Holy Angels, and in the Presence of the Lamb. 11. And the Smoak of their Torment ascendeth up for ever and ever, and they have no Rest, Day nor Night* — No! then for the Lord's Sake, for your Soul's Sake, as upon my Knees I beseech you, if you have any Dread of God, any Fear of Hell, any Desire of Heaven, any Care whither you must go, take no Rest Night nor Day in Time, till you have secured your everlasting happy State, that you might have everlasting Rest, Night and Day in Eternity; or that you might pass into that Eternity where it is always Day and no Night: and not into that, where it shall be always Night and never Day. Sirs! What say ye, What are ye resolved upon? To sin still, or to repent that ye have already sinned, and by the Grace of God to sin so no more? To work in Time, for Things of Time, or in Time to prepare for Eternity? Will ye obey my Message, or will ye not? Speak in Time, or I will not say, hold your Peace for ever, but repent in Time, or ye shall cry and roar for ever. The Time of this Sermon is out, and the Time of your Life will be quickly out, and I am afraid I shall leave some of you as unfit for Eternity as I found you: and my Heart doth tremble, lest Death should find you, as I shall leave you, and the Justice of God, and the Devils of Hell should find you as Death shall leave you

you, and then Vengeance shall never leave you, and the burning Flames, tormenting Devils, and the gnawing Worm shall never leave you. Will ye then work it upon your Hearts, that ye came into Time, unfit to go into Eternity: That in Time ye have made yourselves more unfit; that the only Remedy is the Lord Jesus Christ, that in the Fulness of Time did dye, that Sinners might not be damned for ever; that this crucified Christ will not save you from eternal Misery, nor take you to eternal Glory, except ye do perform the Conditions of the Gospel, without which, his Death puts no Man, into an actual State of Happiness; ye *must* repent and be converted, ye *must* take him for your Saviour, and your Lord; ye *must* be holy sincerely, hate Sin universally, love Christ superlatively, or else the Saviour will not save you; Mercy itself will not save you from everlasting Misery: Ye *must* persevere in all this to the End of your Time, and then ye shall be happy in Eternity, to Eternity. Otherwise ye shall not give Audience, *Sirs*, otherwise ye shall not be happy. Happy! No ye shall be miserable. If the Loss of God and Christ, and Heaven will make you miserable for ever, ye shall be miserable for ever; if the Pains of Hell, the Company of Devils, the Stingings of Conscience, the Terrors of Darkness, total, final Despair of having any End of your damned Condition, will make you miserable, ye shall be miserable. If all that God can lay upon you, if all that Devils can torment you with, if all that Conscience can for ever accuse you for; if all that is in Hell can make you miserable, except you repent in Time, and believe on Christ in Time, and be sanctified in Time, ye shall be miserable for ever. O my God! be thou my Witness of this Doctrine. All ye that fear God, that hear me this Day, bear me witness that I have published this in the Ears of all that hear me. Thou Conscience, that art in that Man, that is yet going on in Sin, and posting with Speed to eternal Misery, bear

bear me witness now, and at the Day of Judgment, that I told him what must be done upon him, in him, and by him, if he would escape eternal Torments. If he will not hearken nor obey while he is in Time; Conscience, I bespeak thy Witness against him, and that thou bring thy Accusation against him, and upbraid him to the Confusion of his Face, among all the Devils in Hell, and all that shall be damned with him, that he was told he could not keep his Sins, and be kept out of that Place when he died; he could not reject Christ, and finally refuse him, and be saved for ever. Sinner! Carest thou not? Wilt thou still on? Good God! must we end thus? Must I come down without Hopes of his repenting; and he die with foolish Hopes of being saved, and after Death be cast into that Eternity where the Worm dyeth not, and the Fire is not quenched? But in those endless Flames shall cry out and roar, Oh cursed Caitif! What did I mean all the while I was in Time, to neglect Preparation for Eternity? Oh miserable Wretch! this is a doleful dreadful State, and still the more, because it is eternal. Woe is me! that I cannot die, nor cease to be! Oh that God would cut me off! Oh that Devils could tear me into a Thousand, Thousand Pieces; or that I could use such Violence to myself, that I might be no longer what I am, nor where I am! But alas! I wish in vain, and all these Desires are in vain; for though the Union of my Soul and Body in my Mother's Womb, was liable to a Dissolution; yet since this Body did arise out of the Bosom of the Earth, and is re-united to its Soul, admits of no Separation for ever; and which still is worse, this Soul and Body now separated from God and Christ, and all that be above in that blessed Eternity, must never, never be admitted near unto them. Oh cursed be the Day that ever I was born! Cursed be that Folly and Madnes that brought me to this cursed Place! for here I lye under Extremity of Pain, which
if

if it were for a Year or two, or many Millions, and then end; would be in this respect exceeding heavy, because it were to last so long, but that then should be no longer, would make it in the mean while to be the lighter: But when *Eternity* is added to *Extremity*, nothing can be added to make me extremely, because in this *Extremity* I am eternally miserable. Oh *Eternity*! *Eternity*! in my Condition what is more dreadful than *Eternity*? This Fire burns to all *Eternity*; the heavy Stroaks of revenging Justice will be laid on me to all *Eternity*; I am banished from God and Happiness to all *Eternity*. Oh *Eternity*! *Eternity*! nothing cuts me to the Heart, like the corroding Thoughts of this *Eternity*. I am an Object of the Wrath of God, of the Contempt of Angels, of the Derision of Saints, of the Mockings of Devils, and cursed Fiends to all *Eternity*: I burn, but cannot be consumed; I tofs and rowl, and cannot rest to all *Eternity*. Oh *Eternity*! *Eternity*! Thou art enough to break my Heart, and make it dye, but that it cannot break, nor dye to all *Eternity*, And if this shall be the doleful Language, the direful Lamentations of Souls that went Christleless out of Time into *Eternity*, do ye while ye are in Time eye *Eternity* in all you do, and get a Title to eternal Happiness, or else when ye are in *Eternity*, ye shall remember that in Time ye were fore-warned, which Warning because ye did not take, shall be a Vexation to your Hearts to all *Eternity*.

A
DESCRIPTION
OF
ETERNITY.

LET that Arithmetician come,
Can multiply a boundless Sum ;
In Figures can produce a Draught,
Beyond his Pen, beyond his Thought,
Can join the various Numbers made,
E'er since the Poles of Heav'n were laid.
Upon your Tables first descry
The Tapers of the Galaxy,
With all the Lamps that Heaven adorn,
And all the Pearls of dewy Morn ;
Tell all the vital Rills that flow
Through all the Veins of Earth below,
With upper Streams, whose large Command
Distributes Plenty o'er the Land ;
Tell all the Chrystal Tears that rise,
And fall from weeping Nature's Eyes,
And fleecy Locks, that ever spread
Her Limbs with Winter Coverlid.

And then into thy Numbers bring
The tender Infants of the Spring,
Their Features and Proportions tell,
And their Complexions, and their Smell ;
Then Clusters count, which Vine-yard drefs,
Whose Juice intoxicates the Press,
And all the Stores the Orchard yields,
When rich *September* crowns the Fields;

Each

Each single Grain of Corn run o'er,
 Which plenteous Harvest ever bore;
 Count Leaves that fall, when Winter's Breeze
 Does comb the Woods and poll the Trees;
 And all the Lives that fruitful Earth,
 And pregnant Seas did e'er bring forth.

Go on, and don't one Atom spare,
 That dances up and down the Air,
 Nor finest Thread that ever suits
 The shaggy Garments of the Brutes;
 Nor smallest Hair that ever spread
 An Ornament on human Head;
 Then add the num'rous Sands that be
 The Chains of the enraged Sea,
 And all the Spires that e'er were seen
 To cloath the Fields with native Green;
 Let Myriads then of Years be run,
 As Moments past since Time begun,
 Yet still Eternity surmounts
 By endless Flight, your vast Accounts.
 What Mind (alas) can bear to state
 The Durance of the Damned's Fate!
 When they thus long in Flames have roll'd,
 And all these Years in Darkness told,
 No Help (my Friend) no Hope remains
 To shift their Doom, or slip their Chains;
 Nay if by joining Millions more,
 You still inhance the nameless Score,
 When they so many Ages shall have seen,
ETERNITY still lives, and still does but begin.



A S E R I O U S
P E R S U A S I V E

To a timely and thorough

P R E P A R A T I O N

F O R

D E A T H,

W I T H

HELPS and DIRECTIONS in
order thereunto.

A L S O

Some Forms of PRAYER for the
Use of Families.

*Death forgot in Youth is Folly ; in Age
Madness.* Dr. YOUNG.

L O N D O N,

Printed in the Year MDCCCLV.

THE LITTLE PRINCE

BY ANTOINETTE DE SAINT-EXUPÉRY

TRANSLATED BY KAREL CHAPMAN

WITH ILLUSTRATIONS BY THE AUTHOR

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A S E R I O U S
P E R S U A S I V E
T O

Prepare for D E A T H.

P S A L M XXXIX. 13.

*O spare me, that I may recover Strength before I
go hence, and be no more.*

S E C T. I.

 O walk with God here on Earth while we live, and to be ready to live with God for ever in Heaven, when we come to die, is the great Work we have to do, the great Concern we have to mind, in our present Pilgrimage. To grow great and high in the World, to build our Names and Families, to live a Life of sensual Pleasures and Delights, spending our Days in Mirth, these are low and mean poor Things ; Things infinitely beneath the Dignity of a Soul, and altogether unworthy of the least of its Care and Solitude : But to know God, to love God, to obey God, to delight in God, to contemplate the glorious Excellencies and Perfections of God, to live upon God, and to live to God ; upon him as our chief Good and Happiness, and to him as our last End ; and withal to be found ready at last to live with him for ever, to enter upon the

the beatifical Vision, and to pass into that Life of Love and Holiness, which the Saints and Angels live above, being made perfect in the Vision and Fruition of the God of Glory, this is truly noble, this is worthy of the Care and Solitude of Souls. To promote these Things, and more especially the latter, is my Design in fixing my Meditations upon this Scripture. The Words are a holy and propheticall Wish and Desire, breathed out into the Bosom of God, by the Man after his own Heart: And that when under sore and heavy Afflictions, under grievous Sickneses, say some; under great Straits and Distresses, say others. In this Wish or Desire of his you may note three Things.

1. What that is which he wisheth for, or desires of God; and that is, sparing Mercy, *O spare me.*

2. The End of this Wish or Desire of his; and that is the Recovery of Strength, *O spare me, that I may recover Strength.*

3. The Ground or Motive which induced him to make his Desire for this End, and that was the near Approach of his Death, in these Words, *Before I go hence and be no more seen.* I will briefly paraphrase the Words for the Opening of them, and then give you the Sum of them, as also my Intendment from them, in one general Position.

O spare me; that is, cease to smite and afflict me, give me a little Relaxation, a Breathing-time; deal gently and mildly with me, withdraw thy Hand a little from scourging me, and mitigate the Violence of my Afflictions, *That I may recover my Strength;* that I may have a Breathing-time before my Death, and being well composed, may lay down my Spirit, and commit it into thy Hand, *that I may grow strong in Grace and Holiness,* that I may finish my Course, and fight a good Fight, obtaining the Victory through a happy Death. The Sum is, That I may set Things right in my Soul, and get into a more ready Posture for

for my Death and Dissolution, which seems to be near at Hand. *Before I go hence and be no more*; that is before I die, never more to return into this Life; before I quit this World, and bid adieu to this mortal Life, to be no more in the Land of the Living, to be no more in this World, to do any thing for God, or my Soul: For *David* doth not here suppose Death to be the utter End or Annihilation of Man, the putting of a Man out of Being; but his Meaning is, if God did still go on to afflict him as he had done, he must suddenly die, suddenly go off the Stage of this World, and go down to the Bars of Death, to the Gates of the Grave; where, as to any thing that is to be done for God, or a Man's Soul, it is as if he were out of Being; and where he will be kept for ever from returning any more to this Life, or any Opportunity of ever doing any thing for another World. It is a Phrase like to and of the same Importance with that, *Job xvi. 22.* where *Job* speaks of himself, *When a few Years are come, then shall I go the Way whence I shall not return: Not return*, that is, not any more to this Life; not to return to do any thing for God, or my Soul. The Sum of the Whole seems to be thus much; the good Man's Afflictions were so pressing and heavy upon him that they did even bow him down to the Grave; and he really looked upon himself as a dying Man, as one going down to the Dust of the Earth, where he knew full well nothing was to be done for another Life, and from whence there was no Return to this Life to be expected any more; and therefore he begs a Breathing-time, a little Space wherein to recover himself out of all present Distempers and Discomposures of Heart, and to set all Things right in the Matter of his Soul; thereby fitting and preparing himself the better for his Departure out of this World. This is the Sum of what he drives at, and pleads with God for, accordingly the Observation, and Sum of my Intendment shall be this.

Doct. *That it is a very desirable Thing, and a Business of the highest Moment and Importance to the Children of Men, to have all Things set right, well-ordered and composed, in the Matters of their Souls before they leave this World; to get all the spiritual Concerns of their Souls into the best Posture they can before a dying Hour comes.*

David, an holy Man, a Man in covenant with God, yea, a Man after God's own Heart, prays for sparing Mercy, for a Breathing-time in this World before he goeth off the Stage: And why so? That he might recover Strength, that he might set Things right in the Matters of his Soul, that he might make himself more ready, and get his spiritual Concerns into a better Posture for a dying Hour; and this he look'd at, and made out after, as that which was most desirable, and of the highest Importance to him, as indeed it is to all. You have a Scripture not unlike to this, Job x. 20, 21. Are not my Days few? Cease then, and let me alone, that I may take Comfort a little, before I go whence I shall not return, even to the Land of Darkness, and of the Shadow of Death: That I may take Comfort a little, and have a Breathing-time to gather up my Spirits, the better to compose himself, and the Matters of his Soul, for a dying Hour. And indeed it is the Concern of us all to set all Things right in our Souls, and to get into the readiest Posture that possibly we can, against a Dying Hour comes. I shall first briefly evince this Truth, and then make some practical Improvement of it.

S E C T. II.

Dying Work, is great Work, and a dying Hour is a difficult Hour : and therefore we had need have all Things well ordered and ready in the Matters of our Souls, against that Time, that Work, that Hour comes. I will lay the Weight of dying Work, and the Difficulty of a dying Hour before you, in four Propositions.

I. That Death in itself and in its own Nature (if we look no further) is a very terrible Thing ; and we had need have all Things set right in our Souls, all Things in Order, when we come to encounter with it. The Philosopher, who look'd not beyond the natural Notion of Death, called it, *παντῶν τῶν φοβεῶν φοβεῦτάσιον*, *Artist.* the most terrible of all terrible Things. And in *Job* 18. 14. The Holy Ghost himself calls it *the King of Terrors* : *His Confidence* (speaking of a wicked Man) *shall bring him to the King of Terrors*, i. e. to Death, which is most formidable. Indeed 'tis therefore called the King of Terrors, because it is the greatest and strongest Terror : And Death must needs be terrible in itself.

1. Because it deprives us of all our sweet Comforts and Enjoyments here in this World, and puts an eternal Period to our Fruition of them. Here we enjoy much Good, many Streams, which run plentifully on each Hand of us (it may be) but when Death comes, that deprives us of all. *Naked came I into the World, and Naked shall I return*, *Job*. 1. 21. So the Apostle, *We brought nothing into this World, and it is certain we shall carry nothing out* ; speaking as to our outward Comforts.

2. Because it dissolves the Union between the Soul and the Body : Death is indeed the rending of Body and Soul (those old and loving Companions) asunder. Now all Dis-unions (as a worthy Divine observes) are uncomfortable, and some Dis-unions are
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terrible: And as some Dis-unions are terrible, so those are of all others most terrible, that do rend them from us which are most dear to us. Now what Union so near as that between the Soul and Body? And therefore what Dis-union so terrible as the Dissolution of this Union? The Soul and Body make but one Person: Now Death dissolves this Union. While we live, the Soul dwells in the Body, but when Death comes, then the Soul and Body part till the Resurrection; *one returning to the Dust whence it came, and the other to God who gave it, Eccles. x. 7.*

3. It is the destroying and demolishing of the Body of Man, that famous and curious Fabrick, and a bringing it into Dust and Putrefaction, *Psal. xc. 3.* It turns a living Body into a dead Carcass, a lifeless Lump of Clay; and causeth it to become Meat for Worms to feed on, *Job. xviii. 26.* The Body of Man is a very curious Piece of Workmanship, such as wherein the infinite Power and Wisdom of God is so much seen and manifested, *Psal. cxxxix. 14. 15.* But when Death comes, it marrs and demolishes all, stains all its Beauty, and draws a Veil upon all its Glory. Sicknes often makes a Man's Beauty to *consume away like a Moth*, *Psal. xxxix. 11.* But Death utterly defaces it, and draws a Veil upon it, that turns his Beauty into Blackness and Deformity. In a Word, as Life is the sweetest of all outward Mercies, so Death is the sharpest of all outward Afflictions: The Pains of it are Pains to a Proverb; the Sorrows of it are Sorrows to a Proverb: *The Sorrows of Death compass me about*, *Psal. cxvi. 3.* Now if Death be thus terrible in itself, then judge ye, whether we had not need to have all Things ready and in Order when it comes.

II. In a dying Hour the Devil is most fierce and terrible in his Assaults and Temptations upon the Soul. The Devil is in the Scripture called a *Roaring Lion*; and is usually most so against the poor People of God when they come to die; *Then he bath Wrath, because*
he

he knows his Time is short, to allude to that, *Rev. xii. 12.* When a Man comes to die, the Devil knows he has but a short Time to tempt, to vex, to terrify that Soul, and therefore then he usually exercises great Wrath; then he stirs up all his Wrath, all his Malice, all his Cruelty against him; he sees this is the last Cast he is like to have for it, the last On-set he is ever like to make upon the Soul's Faith and Comfort, and that now the Battle is to be won or lost for ever; therefore now he roars and rages terribly indeed, now he discharges all his murdering Pieces against the Soul, to make Batteries, if possible, upon the Soul's Fort of Salvation, and to shake its Foundation of Life and Happiness. The Devil is the Enemy of Souls, *Mal. xiii. 25.* Now is Satan thus fierce and terrible in his Assaults upon the Soul in a dying Hour! surely then we had need have all ready against that Hour comes.

III. That in a dying Hour, Conscience is most awakened, and so most quick and smart in its Threats and Charges against the Soul, if all be not right within, and therefore we had need have all so in that Hour. There are three Seasons in which Conscience is most awake in the Soul. First, When God begins to deal with the Soul in Order to Life and Salvation, then God lets Conscience loose upon a Man. Hence we read of them, that they *were pricked at their Heart*, in the Sense of Sin; the Word is, they were pricked through and through, *Acts ii. 37.* Secondly, When the Soul is under some smart and notable Afflictions from the Hand of God; This is evident in that Instance of *Joseph's Brethren*, whose Consciences were awakened when they were in Distress, and charged them with the Guilt of their Sin in selling their Brother, *Gen. xlii. 21.* Thirdly, When a Man comes to die, when the Visions of Death and the Grave are before him; Oh! You little think how strict Conscience will be in its Search, how sharp in its Charge, and how severe in its Censure in a dying Hour. O Sirs, you will find a great deal of

Difference between Conscience upon a Bed of Ease, and Conscience upon a Sick-bed ; between Conscience in an Hour of Health and worldly Prosperity, and Conscience in a dying Hour: In the one great Things bear but little Weight, but in the other, little Things usually bear great Weight in Conscience. Hence it is, that at Death there are such Confessions as you have sometimes from Men and Women, that now they will send for some Godly Minister or Christian to pray with them and for them, though perhaps they could not endure Prayer all their Life-time before.

IV. Proposition is this, That in a dying-Hour we shall have to do with God, in a very stupendious and amazing Way, in such a Way as may well startle and affright us to think of it: We are said *to have to do with God* here, *Heb. iv. 13.* We have here to do with God in Duties, in Ordinances, in Mercies, in Afflictions: Indeed we had as good never have to do with these, unless we have to do with God in these: But though we have to do with God here while we live, yet know we shall have to do with God in another guess Way when we come to die; in such a Way as may well overwhelm us to think of it.

1. When a Man comes to die, he hath to do with God immediately, and that is an astonishing Thing. In *Death* the Body crumbles to Dust, *but the Soul returneth to God who gave it*: So the Holy Ghost tells us, *Eccles. xii. 7.* The Body which came from the Dust, crumbles to Dust again; but the Soul that goeth to God's immediate Presence, to deal and to treat with him as it were Face to Face; the Soul is always with God, and cannot possibly be out of his Presence, *Psal. cxxxvii.* And yet here the Holy Ghost tells us, when we die, the Soul returns to God: intimating, that then the Soul goes into the immediate Presence of God, and has more immediately to do with him, than here he was wont to have; then he beholds his naked Majesty and Glory. Now, what an astonishing Thing is this?

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2. When a Man comes to die, he has to do with God immediately as his *Judge*; as one that is to try him for his *Life*, to pass Sentence upon his *Soul*, to determine his State in Righteousness, measuring out Life or Death, Happiness or Vengeance, in the other World: And is not this an astonishing and an amazing Thing? Then (saith Solomon, speaking of Death) *shall the Dust return to the Earth as it was, and the Spirit return to God who gave it, Eccles. xii. 7.* At Death the Spirit returns to God; but it is to God as a *Judge*, to determine his future Condition for him. *We must all stand before the Judgment Seat of Christ, and every one must give an Account of himself to God:* So the Scripture tells us, *Röm. x. 12.* And, *It is appointed for all Men once to die, and after that the Judgment, Heb. ix, 27.* When a Man comes to die, that which is immediately before him is the Judgment of God; the strict, the righteous, the impartial Judgment of God; then away goes the Soul into the immediate Presence of God, as sitting upon the Throne of Judgment, to pass a Sentence of Life or Death, Salvation or Damnation upon him: And (believe it) we had need to have all Things set Right and well-ordered in our Souls when we come to deal with God, but as sitting upon a Throne of Grace; but much more when we come to deal with him as sitting upon a Throne of Judgment, to conclude and determine our future Condition what it shall be. Judgment is an astonishing and terrifying Thing; *the Hearing of it made Fœlix tremble, Acts xxiv, 25.* And the Apostle calls it, *The Terror of the Lord, 2 Cor. v. 11.* Now when a Man comes to die, then he says (or may say) Now I am to deal with the great God, the Judge of all; now I must appear before his righteous Tribunal, and have the State of my Soul determined for Life or Death, Salvation or Damnation in the other World. O how great a Thing is this!

3. When a Man comes to die, he has to do with

God immediately as his Judge for *Eternity*; and this speaks it yet more terrifying and astonishing: For though a Man is then to deal with God immediately, and that as his Judge too, yet if it were but for a Time, for some short Term of Years, it would not be altogether such a terrifying and amazing Thing: But alas! It is for *Eternity*, and therefore his Judgment is called *Eternal Judgment*, *Heb. vi. 2.* Hence *Austin*, speaking of Death, calls it the Gate of *Eternity*, i. e. the Gate or Door that lets Men out into *Eternity*; an *Eternity* of Life or Death, Salvation or Damnation. The Sentence which God will then pass upon the Soul will be an *Eternal Sentence*; and the Soul must be eternally under the Execution of it, whether it be for Life or Death, Salvation or Damnation. When a Man comes to die, he then sees himself launching forth into the great Ocean of *Eternity*; he sees his *Eternal All to be* immediately at stake; and his *Eternal State* to be immediately determined by the Great and Holy God: Now he sees he must shoot the great Gulf, and take up his Abode in the Eternal Region; this fills him with Amazement: O now, says he, a sentence must pass upon me once for all; now I must shoot the great Gulph, now I must launch forth into the great Ocean, where neither Bounds nor Bottom is to be found, for ever: Now I must enter upon *Eternal Joys* or *Eternal Flames*; an endless Life either with God or Devils, in Heaven or Hell: Now I shall find Infiniteness and *Eternity* combine to do their utmost to make me happy or miserable for ever: Now I must become the immediate Object either of infinite *Wrath*, or infinite *Love*, infinite *Hatred*, or infinite *Delight*, and that for ever. Now I must hear from God, either *come thou Blessed*, or *Depart thou Cursed*, and that for ever. And O what an astonishing Thing is this! O *Eternity!* *Eternity!* O vast *Eternity!* O great *Eternity!* O boundless *Eternity!* One serious View of it is enough to amaze a poor Soul looking upon it at a Distance; but how much
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more amazing must it needs be, when it shall be immediately before the Soul, and he sees he must enter upon it the next Hour? O then it will be amazing indeed! Astonishing indeed! This one Thing, *Eternity*, puts infinite Sweetness into Mercies, and infinite Bitterness into Sufferings: The Thoughts of this, was that which did so much amaze that good Man, who sitting in a deep Muse a long Time, and being asked the Reason of it, was silent; and being asked again and again, at length broke out into these Words, *For ever, for ever, for ever, for ever*; and for near a Quarter of an Hour together spake nothing else: Thereby telling them that asked him, that it was the Thoughts of this same *for ever*, that so much amused him. And if you were more in the Thoughts of the Weight of *Eternity*, you would see it were an astonishing Thing indeed; and this is that which makes dying Work such a weighty Work, and a dying Hour such a difficult Hour. I will close this Head, and with that this Demonstration, with a saying I have read in one of the Ancients, *that is not to be accounted (says he) an evil Death which has had a good Life preceding it; nor doth any Thing make Death terrible, but that which follows Death: Therefore they which must necessarily die, are not much to concern themselves what falls out to cause Death, but whither by Death they are constrained to go whither Death carries them.* It is a great saying, and indeed it is no great Matter when we die, or how we die, or what is the Occasion of our Death; but it is whither *Death* carries us, and where *Death* set us down, whether in a blessed or wretched *Eternity*; whether with God or Devils; in Heaven or Hell? Well then, if Death be thus terrible in its own Nature, if in a dying Hour the Devil be so fierce and terrible in his Assaults upon Souls; if Conscience be so awakened and smart in its Charges and Accusations; if then we must have to do with God immediately, and as our Judge, yea, as our Judge for *Eternity*, as one that

will determine the Eternal Condition of our Souls, in unspeakable Happiness, or unspeakable Misery; then surely *dying* Work is a great Work, and a *dying* Hour is a difficult Hour: It then greatly concerns us to have all ready, and all in order in the Matters of our Souls against the time thereof comes.

S E C T. III.

AS dying Work is a weighty Work, and a dying Hour is a difficult Hour; so to have all Things set right, well ordered and composed in the Matters of our Souls, against such an Hour comes, is an high, a sweet, and a blessed Attainment; an Attainment which carries infinite Sweetness and Desireableness in it.

I. Hereby we come to be glorious Conquerors over Death and the Grave. Death is an Enemy; 'tis the last Enemy the Children of God have to grapple and conflict with; *The last Enemy that is to be destroyed is Death*, 1 Cor. xv. 26. And being the last Enemy, in conquering this they conquer *all*: conquering this they are compleat and *eternal* Conquerors. Hereby *Death comes to be swallowed up in Victory*, 1 Cor. xv. 54. And hereby *we are more than Conquerors over it*, Rom. viii. 37.

1. Hereby the Soul is carried above the Fear of *Death*. In *Hebrews* ii. 15. we read of some *who all their Life-time were subject to Bondage through Fear of Death*: And if in their Life-time, much more when they come to a dying Hour; then Conscience (as you have heard) is more awake: O the Fears, the Terrors, the Hell upon Earth, that the Sight of *Death's* Approach fills many a poor Soul withal! But now take a Soul that has all Things right and in order in his spiritual Concerns, and he is carried above the Fear of this King of Terrors; and that when made as terrible as the Wit and Malice of Man can possibly make it, he

he can converse with his last Enemy, as one that has lost his Sting and Power, and so without the least Fear or Dismayedness of Spirit. Who is afraid of a conquered Enemy, an Enemy conquered by the Death of Christ, and so is carried above the Fear of it.

2. Hereby the Soul is enabled in a holy manner to triumph over Death, and even to scorn and contemn it; which is an higher Conquest still. A Man that has all Things set right, and well ordered, in the Matters of his Soul, he is not only carried above the Fear of Death, but he rides in triumph over it, as one that divided the Spoil: He can then with Boldness and Comfort challenge this last Enemy of his, and even dare it to do its worst to him: *O Death, where is thy Sting? O Grave, where is thy Victory?* Saith the Apostle; *The Sting of Death is Sin, the Strength of Sin is the Law; But thanks be to God who giveth us the Victory, through our Lord Jesus Christ,* 1 Cor. xv. 55, 56, 57. As if he should say, Death, you talk of a Sting, but where is it? Grave, you would threaten us with Victory and Overthrow; but do your worst, conquer us if you can.

3. Hereby the Soul comes to be able solemnly to chuse and desire Death; yea, very much to exult and rejoice in Death, as that which of an Enemy is become a Friend, and an inlet into all Happiness into him. So 2 Cor. v. 5, 6, 7, 8. *Now he that hath wrought us for the self-same Thing is God, who hath also given unto us the earnest of his Spirit: Therefore we are always confident, knowing that whilst we are at home in the Body, we are absent from the Lord; we are confident, I say, and willing rather to be absent from the Body, and to be present with the Lord.* So Phil. i. 22, 23. *But if I live in the Flesh, this is the Fruit of my Labour: yet what I shall chuse, I wot not; for I am in a Strait betwixt Two, having a Desire to depart, and to be with Christ, which is far better.*

The Child of some tender and indulgent Father being Abroad, and seeing a Messenger come from his Father to fetch him Home, how does he exult and rejoice ! O, (says he) my *Father*, has sent for me Home ! Now I must go live with my *Father*, to eat and drink at my *Father's* Table, to live in my *Father's* Presence, enjoy my *Father's* Love and Counsels ! And this he rejoices in, and exultingly embraces the Messenger. 'Tis the very Case here, the Soul having all Things ready, all Things set right within, when Death comes 'tis but as a Messenger to him, to fetch him home to his Father's House, which he can welcome and embrace with Joy. O (says he) my Father has sent for me home, home to Heaven, there to live immediately in his Presence, and upon his Fulness ; and now shall I be for ever with my Father ; now I shall for ever feast my Soul with my Father's Love, and the constant View of my Father's Face : Now I shall *see him Face to Face*, whom here I could never *see but through a Glass darkly* : Now I shall see, and be for ever in the Embraces of my sweet Lord, that bled for me, that died for me, *that trod the Wine-press alone for me* : Now shall I enter into the *glorious Liberty of the Children of God* : I have hitherto been in Bondage to Satan, in Bondage to my own Heart, which has all along wretchedly imposed upon me ; but now I shall enter upon the glorious Liberty of the Children of God : Now I shall *partake of the Inheritance of the Saints in Light* : Now I shall bathe my Soul in the Christian Streams of undefiled Pleasures, running fresh along the Banks of Eternity at my Father's Right Hand : Now I shall spend a whole *Eternity* in Praises, Doxologies, and Hallelujahs to God and the Lamb : Now I shall have all my Spots and Wrinkles, my Sins and Sorrows, done away at once : Now shall I sigh no more, and which is infinitely better, I shall sin no more for ever : No more complain of dark Visions,
and

and short Visits from God ; no more complain of Distances and Alienation between him and my Soul for ever : There shall be no more Interruption of Communion with my sweet Saviour ; but I shall stand in his Presence, and behold his Face for evermore. In a Word, hereby Death, the King of Terrors, becomes the King of Comforts to the Soul ; and a Man comes to die both happily and comfortably.

11. Hereby we come to have a rich and glorious Entrance ministred to us into everlasting Life and Glory, into Heaven and Blessedness. As hereby we come to be glorious Conquerors over the natural Death, so hereby we come to have a rich and glorious Entrance ministred to us into the eternal Life ; which also carries much Sweetness and Blessedness in it. *So an Entrance shall be ministred to you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.* And is not this a blessed Attainment ?

1. Hereby the Soul comes to enjoy much of Heaven here upon Earth ; much of Blessedness and Glory, whilst on this Side Blessedness and Glory : Then hath a Man an abundant Entrance ministred unto him into Heaven and Glory, when he hath much of Heaven and Glory given out to him here on Earth, large Earneest and First-fruits : And this the Soul has that hath all Things right in the Matters of his spiritual State, all Things ready and in order within.

2. Hereby he comes to go triumphantly from Earth to Heaven, to go to Heaven and Glory with a Crown upon his Head ; and is not this a sweet Attainment ? Then hath a Man an abundant Entrance into Heaven and Glory, when he goes triumphantly thither ; when a Man passes to Heaven and Glory with Visions thereof in his Eye, and Prelibations thereof in his Soul, with a clear Witness and Evidence in his Spirit, that he is going to possess the Fulness thereof with

God

God and Christ for ever : When a Man enters into Life without any Rebukes from God or his own Conscience, without any Stumbling through Doubting or Unbelief ; this is the Happiness of such as have all Things well in their Souls before a dying Hour comes. Some poor Souls croud into Heaven through a Throng of Doubts and Unbelief, Difficulties and Despondencies, through many Fears and Temptations ; inso-much that it might be truly said of them, that they are *scarcely saved*, as the Apostle's Expression is ; but others go through none of these : They go triumphantly, with a Crown upon their Heads, as it were. So *Paul*, 2 Tim. iv. 6, 7, 8. Great Difference there is in the passing of Saints to Heaven and Blessedness. Now what an Attainment must it be to go with Shoutings and Triumph !

3. Hereby the Soul comes to be admitted to, and invested with, an eminent Fulness of Blessedness and Glory with God for ever. Then has a Man an abundant Entrance into Heaven and Glory, when he is admitted to, and invested with, an eminent Fulness of Glory and Blessedness in Heaven for ever : And this he hath, who hath all right and ready in the Concerns of his Soul when he comes to die : Such an one receives a full Reward, as the Expression is, 2 Epist. *John* 8. *And has much Fruit abounding to his Account*, Phil. iv. 7. And O, what a sweet and blessed Attainment does this speak it to be, to have all in order against a dying Hour comes ! Then surely it must needs be highly our Concern to have all Things so.

S E C T. IV.

AS to have all Things ready and in order when a dying Hour comes, is an high and glorious Attainment, so such is the State and Condition of Men and

and Women under Death, that it cannot but be highly their Concern to have all Things ready in the Matters of their Souls, when they come to die.

I. *Such is the State and Condition of Men under Death, that there is no return for them into this Life any more for ever.* When once a Man's Sun is set, it never rises more; when once a Man has his Exit, is gone off the Stage of this World, he never enters more; there is no more any Part to be acted here by him. This you have in the Text, *Before I go hence, and be no more; that is, no more in this World.* So Job vii. 7, 8, 9, 10. *O remember that my Life is Wind, my Eye shall no more see Good: The Eye of them that hath seen me, shall see me no more; Thine Eyes are upon me, and I am not. As the Cloud is consumed and vanisheth away, so he that goeth down to the Grave shall come up no more: He shall return no more to his House, and his Place shall know him no more.*

Again, Job x. 20, 21. *Are not my Days few! Cease then, and let me alone, that I may take Comfort a little, before I go whence I shall not return, even into the Land of Darknes, and the Shadow of Death.* And again, Job xvi. 22. *When a few Days are come, then shall I go the Way whence I shall not return.* All shewing that when a Man is once gone off the Stage of this World there is no return for him any more.

II. *Such is the State and Condition of Man under Death, that there is nothing to be done for their Souls: There is nothing to be mended that is amiss, nothing to be set in order that shall be found out of order.* Death is not the Time of working, but of receiving the Reward of our Work: Death leaves us under an utter and eternal Impossibility of ever doing any Thing for another World; therefore *whatsoever thy Hand findeth to do (saith Solomon) do it with all thy Might; for there is no Work nor Counsel in the Grave, whither thou goest, Eccles. ix. 10.* And I must work the Works of him that sent me while it is Day; because the Night
cometh,

cometh, when no Man can work, saith Christ, John ix. 4. Death, is a State of Darkneſs, and deprives us of all Helps, Advantages and Opportunities, of ever doing any Thing for the good of our Souls. There is no repenting, no believing, no turning to God, in the Grave: There is no aſſuring Pardon of Sin, no getting an Inter-eſt in Jeſus Chriſt, no making our Calling and Election ſure there: O no: Theſe Things muſt be done now, or they can never be done; and if they be never done, our Souls are for ever undone.

'Twas an Epicurean Saying of him who ſaid, eat, drink, play; for after Death there is no Pleaſure: But it would be a Chriſtian Saying to ſay to you, and my own Soul, Love God, pray to him, ſeek his Face, repent, believe, make ſure of Chriſt, for after Death none of theſe are to be done: They muſt be done here, or never.

III. *Such is the State of Man under Death, that the Soul is actually and irreverſibly ſtated and concluded in its eternal Condition: The Soul's eternal State is abſolutely fixed, and unchangeably determined, without any Alteration for ever.* It is an Obſervation among the School-men, that look what beſel the Angels that finned, that in Death beſals wicked Men, thoſe that are not ready for a dying Hour. The Angels immediately upon their finning, were ſtated in an irreverſible Condition of Woe and Miſery; and wicked Men, unready Souls, immediately upon Death, are irreverſibly ſtated in a like eternal Condition; they are eternally ſealed up under Damnation. And the Devils may as ſoon get out of thoſe Chains of eternal Darkneſs, whereinto they are caſt, and in which they are locked up, being reſerved unto Judgment, as ſuch Perſons can change or reverse that Condition. The Truth is, Death, when-ever or where-ever it comes, is a determining Thing, it concludes the Soul for ever under an unalterable State of Life or Death, of Happineſs or Miſery; for, *as the Tree falls, ſo it lays,*

lays, Ecclef. xi. 3. Hence in Death, *the Spirit*, the Soul, is said to return to God, Ecclef. xii. 7. Upon which a learned Man has this Observation; God (saith he) receives the Soul of Man, when he dies, to himself; and having received it, he delivers it either to the holy Angels, that by them it might be carried to Heaven, if it hath been Holy and Good; or he delivers it to the evil Angels, by them to be dragged into Hell, if it hath been ungodly. Hence the Apostle tells us, after Death comes Judgment, Heb. ix. 27. By which is meant the particular Judgment of every Man and Woman immediately upon Death, which is nothing else but the stating of the Soul in an eternal Condition. Hence also, when *Dives* is brought in, desiring that *Lazarus* might dip the Tip of his Finger in Water to cool his Tongue, Answer is made that it cannot be, forasmuch as there is no going for any, either from Hell to Heaven, or from Heaven to Hell, because *there is a Gulph fixed*, Luke xvi. 26. Noting the Unalterableness of that State which Death sets Men down in, whether of Happiness or Misery. Well then, if such be the State of Men and Women under Death, then surely 'tis highly our Concernment to have all ready, against a dying Hour comes. Having given you thus briefly the Demonstration of the Point, I shall make some practical Improvement of it.

S E C T. V.

AND is this indeed a Concern of so much Weight and Moment to us? *Then how great is their Folly, and what Enemies are they to their own Souls, who live in the Neglect of this great Business and Concern?* (Which the most of Men do.) God is pleased to

to spare, yea wonderfully to spare them for Days, for Weeks, for Months, for Years together, and that for this very End, that they should make themselves ready, and set all right in the Matters of their Souls, against a dying Hour comes. But woe and alas for them! This they mind not, this they concern not themselves about, but inconsiderately live in a total Neglect thereof, than which what greater Folly can they be guilty of? Pray mind what God himself speaks in this Case, *Deuteronomy xxxii. 28, 29*, where he saith concerning *Israel*, *They were a Nation void of Counsel, nor was there any Understanding in them.* And what then? *O that they were wise, that they understood this, that they would consider their latter End.* Observe here two Things are attested and verified by God himself: First, that it is a Point of the highest Wisdom the Sons of Men are capable of seriously to consider their latter End; that is, to prepare for Death, so as that Things may issue well with them at last, and they may go off the Stage of this World with Comfort. 2d. That not to do this is a Point of the greatest Folly: It doth evidently argue Men to be void of Counsel, and all true Understanding: It would have been their Wisdom to have considered their latter End; and their not doing of it, argued them to be guilty of notorious Folly: These Things you may see God himself attests and verifies here. And, what greater Folly can there be, than for a Man to live in the Neglect of that which is of so much Weight and Importance for him to mind, as this is? Surely the greater the Concern is, the greater must our Folly be in Neglect thereof; Yet this is the Folly that the most Men are guilty of; they mind not their latter End, their dying Hour; at least not so as to make a timely Provision for it. God letteth them live many Years, and perhaps they rejoice in them all; but they forget the Days of Darkness, which are many; they regard not the State of
their

their Souls, nor how Things stand between God and them, in reference to another World. And O that this were not the Folly of too many of us, who profess the Belief of another Life, a future State. *We live and enjoy Good, but we put far from us the evil Day*; as those are said to do, *Amos vi. 3.* God spares us Time after Time, but no Provision do we make for a dying Hour. O how many of us have never yet set any Thing right in the Matters of our Souls, any Thing in order against the Time comes, when we are to go hence, and be no more; that have scarce ever had yet one serious Thought of Death, Judgment, or Eternity, nor made the least Tittle of Provision for them. And what shall I say to such, I would plead a little with them.

I. Must not we all go hence? *Solomon* tell us, *there is a Time to be born, and a Time to die, Eccles. iii. 2.* and the one is as sure as the other. As sure as we have had a Time to be born, so sure we shall have a Time to die, and the Living know it: *The Living know that they shall die, saith Solomon, Eccles. ix. 5.* Nor can any Thing whatever exempt us from the Stroke of Death.

Youthful Strength and Vigour can't do it, for young Men die as well as old: Strong Men die as well as weak. *One dieth in his full Strength, saith the Holy Ghost, being wholly at ease and quiet, his Breasts are full of Milk, and his Bones are moistened with Marrow, Job. xxi. 23, 24.* Worldly Pomp and Greatness can't do it, for great Men die as well as mean Men; rich Men as well as poor Men. *Where is the House of the Prince?* (saith the Holy Ghost :) Answer is made, *He shall be brought to the Grave, and shall remain in the Tomb; the Clods of the Valley shall be sweet unto him, and every Man shall draw after him, as there is innumerable before him, Job xxi. 28, 32, 33.* So in the 49th Psalm 16. 17, 18, 19. Human Wisdom and Policy can't do it, for wise Men
die

die as well as Fools. So *Psal. xlix, 50. Wise Men die, likewise the Fool*; yea, in many Respects *wise Men die as the Fool, Eccles. ii. 16.* Spiritual Gifts and Graces can't do it, for good Men die as well as bad; holy Men as well as wicked Men: *The righteous Man perisheth, and no Man layeth it to Heart; and merciful Men are taken away, Isa. lvii. 1.* Eminency of Place and Service can't do it; *Your Fathers, where are they? And the Prophets, do they live for ever? Zech. i. 5.* I will close this with a Saying, in one of the Ancients: *What among human Affairs, says he, is more certain than Death? What more uncertain than the Hour of Death? Death compassionates not Poverty, neither doth it reverence Greatness: It spares no Sex, no Manners, no Age, only it seems to come in at the Gate upon old Men, but craftily it steals in upon young ones.*

II. *Doth not Death hasten upon us all?* As we must all die, so Death hastens apace upon us; every Step we take is a Step towards Death and the Grave, So we find, *Eccles. ix. 10. Our whole Life is nothing else but a Journey towards Death and the Grave*: Whether we sleep or wake, eat or drink, trade or travel, pray or play, we are still hastening to the Grave: A dying Hour hastens upon all; and how fast does it hasten upon us? So fast as that for ought we know it may be upon us the next Hour, yea, the next Moment: *They spend their Days in Mirth, and in a Moment go down to the Grave, Job. xxi. 13.* To be sure it will be upon us speedily, and it may be upon us suddenly. What are we? And what is our Life? Wind: *Job vii. 7. O remember that my Life is Wind*: An Hand's Breadth, *Psal. xxxix. 5. Behold, thou hast made my Days as an Hand's Breadth, my Age is as nothing before thee.* A declining Shadow, *Psal. cii. 11. My Days are like a Shadow that inclineth, and I am withered like Grass.* A Flower of the Field which is withered, and gone with the Wind. *As for Man, his Days are as Grass,*

Grass, as a Flower of the Field, the Wind passeth over it, and it is gone, and the Place thereof knoweth it no more, Psal. ciii. 15, 16. And again, All Flesh is Grass, and the Goodliness thereof as the Flower of the Field, the Grass withereth, the Flower fadeth, because the Spirit of the Lord bloweth upon it: Surely the People is Grass, Isa. xl. 6, 7. Vanity and a Shadow. Man is like to Vanity, his Days are as a Shadow that passeth away, Psal. cxliv. 4. A Vapour which appears for a little Season and is gone, Jam. iv. 14.

III. *What infinite Mercy is it that God hath spared us thus long, and still doth spare us, to make all ready for a dying Hour? O my Brethren, how great is the sparing Mercy of God towards us! We have some twenty, some thirty, some forty, some fifty, some sixty Years in the World, and still God spares us, still he lets us live and enjoy Good: And why all this, think you? Surely to make ready for a dying Hour; and shall we yet neglect it? God forbid. O Sirs, think a little, I beseech you, with yourselves, how long since the Grave might have swallowed us up, and the bottomless Pit have shut its Mouth upon us? How long since might Time and Days have been at an End with us, and our Souls staid in a miserable Eternity. I would fain quicken you by this Consideration. Consider how long God hath spared, and does spare you, beyond what he does, and has Thousands and Ten Thousands of others: God does not spare all at that rate which he has spared, and does still spare us: Alas: How many Thousands are there now free among the Dead, who came into Being long since we did? Their Glass is run, their Sun is set, their Day is over, their Hopes and Expectations are all at an End: Their Souls are staid in an eternal Condition, a Condition that will admit of neither Change nor Period for ever; and yet we are spared still: They came into the World long after us, and are gone into Eternity long before us: Yea, how many*

many are there that never arrived to the one half of those Years, that we have arrived unto? Their Sun hath set in the Morning. How many of us have out-lived our Yoke-fellows, our Children, our Servants, our Friends and Acquaintance? And yet we stand our Ground; and all this that we might prepare for a dying Hour. *This Patience of God should lead to Repentance*, Rom. ii. 5. And, O that it might so do! Consider how much we have provoked God, and what Advantage we have given him in Justice against us: Suppose ye that those that are gone down to the Gates of the Grave, and the Bars of Death, before us, were greater Sinners than we? I tell you nay, *but except we repent we must all likewise perish*. We have sinned as well as they, and possibly in many Regards more than they: To be sure we have all over and over deserved long since to have been covered with the Shadow of the Night of eternal Darkneſs. Alas! Alas! How have we wallowed in our Pollutions, and acted out the Enmity and Rebellion of our Natures against him? How have we rejected his Word, resisted his Spirit, despised his Grace, trampled upon his Son, refused many and many an Offer of Love, and many a sweet Call, and blessed Invitation, to come to the Marriage-supper of the Lamb? And yet that he should still spare us: O what Mercy is this, O Sirs, why are we not in Hell? Why are we not sealed and shut up among the Damned? Why have we one Call more, one Offer more, one Season of Grace more? Verily 'tis all rich Mercy; O that it might lead us to Repentance! *Consider how sad it had been with us, had the Lord taken that Advantage against us which we have over and over given him*. Suppose God had not spared us, but had cut us off, as he might long since, what now had become of us? And where now had we been? Had you died of such and such a Sickneſs you had been in, when possibly a Sentence of Death was passed upon you, both by
your-

yourself and others, and there was really but a Step between Death and you, where and how miserable had you now been? Had you not been now in the Flames, eternally separated from God and Christ, being Godless and Christless? Have you not now Cause to fear you had been in as irrecoverable Condition as the Devils themselves are in, sealed up under Wrath and Condemnation, past all Hopes and Possibility of Mercy for ever? *Whither had I gone* (saith Austin) *if then* (speaking of the Time he was in his Sins) *I had gone hence? Whither had I gone but into the Flames, and into eternal Torments, answerable to my Sins?* May not we say the like? But blessed be God, it is yet Time and Season with me and you; we are spared to this Hour, that we might provide for Death and Eternity. *Consider how much more sad it may, and will yet be with us, in Case we provide not for a dying Hour.* Truly the longer God spares us, if we answer not his End in his sparing Mercy, the more miserable shall we be for ever. It will be sad to perish at all; but it will be doubly sad to perish under the Long-suffering of God, under the Abuse of so much Goodness, and long Patience: O to have many Days and many Years Patience and Goodness come in to witness against a Man at last, how sad will this be? Think of, and seriously lay to Heart, that Scripture, *Rom. ii. 4, 5. Despisest thou the Riches of his Goodness, and Forbearance, and Long-suffering, not knowing that the Goodness of God leadeth thee to Repentance!* But *after thy Hardness and impenitent Heart, treasurest up to thyself Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God.*

IV. Are you sure that those Helps and Advantages which you now enjoy to further you in your Work will always last and be enjoyed by you? Suppose, that God should yet spare you, and prolong your Days in the Land of the Living; yet, O how soon may all

all your Helps and Advantages to further you in this great Work be withdrawn from you ! Now blessed be God, you enjoy many blessed Helps and Advantages for your Furtherance in this great Work, but how quickly may they all be gone ; How soon may the Reproofs, the Counsels, the holy Examples of your Godly Friends, Ministers, and Relations, be withdrawn from you ? Now you enjoy the loving Reproofs, the wholesome Counsels, the holy Examples, of such and such Friends and Relations ; one reproves you for Sin, another quickens you to Duty ; one dehorts you from the World and carnal Pleasures, another persuades you to close with Christ, and walk with God, to pursue after Heaven, and eternal Life ; one wooes and beseeches you, another charges and commands you, to labour to know God, and to live to him, to provide for another Life, and they shall shew you the Path of Life ; they tread the Way to Heaven in your Sight : All which are great Helps and Advantages to further you in this great Concern of yours. But how soon may all this be withdrawn ? How soon may the Word and Ordinances of God, which you now enjoy, be withdrawn from you ? Now you enjoy the Word and Ordinances of God ; you go from Ordinance to Ordinance ; you have *Line upon Line, Precept upon Precept*, as it is, *Isa. xxviii. 10.* Yea, let me tell you, *you see and hear those Things which many Prophets and righteous Men have desired to see and hear, but saw and heard them not, Mat. xiii. 16.* O how is *Life and Immortality brought to Light* to you ! How is the Way of Salvation made plain and manifest before you ! What glorious Discoveries ! What blessed Revelations ; What sweet and frequent Tenders of Christ are made to you ! How freely are you *called to the Marriage-Supper of the Lamb !* How lovingly doth Christ invite you to himself ! How kindly does he stand knocking at the Door of your Souls ! O, I may now say to you, as *Paul to the Corinthians,*

2 Cor. vi. 2. *Beloved! Now is the accepted Time, now is the Day of Salvation.* O what Helps and Advantages are these! But how soon may they all be gone?

How soon may the Motions and Strivings of the Spirit of God be withdrawn from you? Now you have the Motions and Strivings of the Spirit of God in you, and with you; *he moves upon the Face of the Water* in your Souls; he moves and strives in and by the Word and Ordinances, Mercies and Afflictions: now you have enlightning, and then you have quickning Influences from him. Now he shews you your Work, and then he renders you his Assistance; now he discovers the Odiousness of Sin to you, and then he displays the Beauty, Sweetness and Excellency of Christ and Holiness before you: But alas! How soon may all this be at an End? Think of that terrible Word, *Gen. vi. 3. My Spirit shall not always strive with Man.* God may possibly the next Day, yea, the next Hour, say to his Spirit concerning one or another of us, Let him alone, strive no more with him, move no more in him, convince him no more, persuade him no more, draw and allure him no more.

V. *Is it an easy Matter (think you) to set Things right in your Souls, and to make Things ready for a dying Hour!* That you should yet live many Days, and withal, your Helps and Advantages for the Good of your Souls should be continued to you, yet is it an easy Work which you have to do? Consider in what a woful Disorder all Things are at present with you, and how utterly unready for a dying Hour: I will give you the Scripture-state of your Case; you are *dead in Trespasses and Sins*, under whole Loads and Mountains of Scarlet Crimson Guilt; *without Christ, without Hope, without God in the World, alienated, and Enemies in your Minds, by wicked Works*; yea, Enmity itself against God and Christ; full of
Sin,

Sin, both within and without ; nothing but Sin, having no Good dwelling in you ; void of all Grace, all true spiritual Life ; under the Power and Predominancy of Lust ; *-serving divers Lusts and Pleasure, and carried Captive by the Devil at his Will :* If this is your Condition, O what Disorders are these ! And what an unready Posture are you, in for Death and Eternity ! Consider how great a Thing it is to be ready for Death ; ready indeed, and to have all Things set right, and in order, against a dying Hour comes ; and how much is requisite in order thereunto. 'Tis a great Saying of an holy Man ; *No one (saith he) can joyfully welcome Death, but he that has been long composing his Spirit, and making ready for it.* To be indeed ready to quit the World, to go into the divine Presence, the great, the holy, the glorious Presence of God, to be ready to enter upon the beatifical Vision, to possess a Mansion in the Father's House, to join with an heavenly Host of Angels and Spirits of just Men made perfect, in eternal praising, admiring, and adoring of Father, Son, and Holy Ghost, believe it, this is a great Thing, and great Things are requisite thereunto. This calls for a near Union with Christ, a firm Peace with God, clear Evidences for Heaven : For much Grace and Holiness, much Heavenliness and Spirituality of Mind, much Weanedness from this World, much holy Deadness to Sin, Self, and the Creature, much Victory over Corruption, much Soul-cleansing, much Purity of Heart and Affection, much Diligence and Faithfulness in Duties ; Are these little Things, or Things easily to be accomplished and attained unto ?

Consider what Lets and Hindrances, Difficulties and Oppositions, you must expect to meet withal in your minding and managing this Work : You must expect many Lets and Oppositions from the Devil, he is the Enemy of Souls : And you must expect that he will make use of all Wiles, Methods and Devices,

all

all his Craft and Cunning, all his Artifices ; and that he will stir up all his Wrath and Malice against you : You must expect Lets and Oppositions from the World too, from the Men of the World, from the Things of the World, from the Smiles and from the Frowns of the World. The World is your Enemy, as well as the Devil : So much is intimated, 1 *John* v. 4. And you must expect Opposition from it : The Men of the World will discourage you : the Things of the World will divert you ; the Troubles of the World will mightily depress you ; the Enjoyments of the World will miserably ensnare and entangle you ; it is indeed opposite to God and all Goodness, and so to the whole Interest of our Souls. O the Hindrance that the World is to Thousands, and Ten Thousands, in the Work of their Souls !

You must expect Lets and Hindrances also from your own Hearts ; yea, from them above all others. *The Heart* (the Holy Ghost tells us) *is deceitful above all Things, and desperately wicked, &c.* *Jer.* xvii. 9. And who of us does at all observe it, and the working of it, does not find it to be so ? Now it will openly oppose you, then it will secretly seduce and ensnare you ; now it will carry you off, and draw you back from God and Duty, *Heb.* iii. 12. Then it will turn you aside to Sin and Vanity. *Isa.* xlv. 20. Now it will divert you from Duty, then it will make you dead and slothful in Duty : 'Tis indeed wholly set against all that is good ; and it hath a thousand Ways to hinder you in your great Work ; and you must expect that it will do its utmost to hinder you. This is a close Enemy, it is always at Hand ; there is no End of its Opposition, till Life itself ends.

VI. How terrible will Death be to you ? And what a dreadful Change will it make with you, in case you still neglect to make ready for it ! Suppose you go on in the Neglect of this great Concern, *putting far from you the evil Day*, what (think you) will the Issue

of it be? Will not Death be most terrible to you when you shall be called to conflict with it? Will it not make a dreadful Change with you? Surely it will, a very sad one. A Change from Earth to Hell: And is not this a sad Change: *The Wicked shall be turned into Hell, and all that forget God*, Psal. xix. 17. And we read of the *rich Man*, (who was unready for Death, *that being dead he was in Hell*, Luke xxii. 23. A Change from Light to Darkness: And is not that a sad Change? The Holy Ghost speaking of such an one, tells us, *God shall drive him out of the Light into Darkness, and chase him out of the World*. John xviii. 18. A Change from Pleasure to Pain, from Delight to Torment; a sad Change it is, from Pleasure and Delight in Sin, to Pain and Torment for Sin, *Luke xix. 23.* A Change from the Offers of Grace to the Revelation of Wrath: *Shall thy Loving-kindness be declared in the Grave, or thy Faithfulness in Destruction?* *Psal. lxxxviii. 11.* There is never an Offer of Grace and Love made to Souls in the Grave; while Life lasts the Souls hears the joyful Sound: And O the sweet Offers, the gracious Tenders, the loving Invitations, that are made to him in Christ, of Grace, of eternal Life and Love! O the Wooings, the Meltings, the Intreatings, the Alluring of Divine Love to and over the Soul! But when Death comes farewell all these; farewell all the sweet Offers of Christ, and all the blessed Motions of the Spirit; then there is nothing but Wrath revealed, and Wrath shall come on the neglected Soul to the uttermost. A Change from fair Probabilities, to utter Impossibilities of Life and Salvation; a sad Change still: *Now is the accepted Time, now is the Day of Salvation; now, and not hereafter*, 2 Cor. vi. 2. Now there is a fair Probability for the worst of Sinners to be saved, if they will look after Salvation, and mind their eternal Concerns; Christ is both able and willing to save: To save was the End of his coming into the World, and of all he did and suffered here, 1 Tim. i. 15.

Now

Now they are besought and entreated to be reconciled to God, 2 Cor. v. 19, 20. but when Death comes, that changes these fair Probabilities into utter Impossibilities of Life and Salvation. *Now is the Day of Salvation*; that is, now whilst Life last, and while the Gospel is preached. A Change from Hope to Despair; a sad Change indeed. We read that *the Hope of the Hypocrite shall perish*, Job viii. 13. And, that *the Expectation of the Wicked shall perish*, Prov. x. 28. Whether Men be open Sinners, or close Hypocrites, their Hopes at last shall all fail, and turn to Despair, despair of ever seeing God, or enjoying the least Tittle or *Iota* of Good for ever. In a Word, I will say to you as the Prophet spake of Old, *Isa. x. 3. What will you do in the Day of Visitation? And whither will you flee for Help?* When Death comes what will you do? Which Way will you look? Will there be any Hope, any Help, any Refuge, for your Souls to flee unto? Alas! There will be none. Wilt thou then run to the Mercies of God, and cry Lord, Lord? Alas! It will be in vain; he will say unto you, *Depart from me, I know you not*, Mat. xxv. 11, 12. Wilt thou then labour to get Grace and Pardon? Alas! It will be too late; then the *Door will be shut* against thee, Mat. xxv. 10. Wilt thou call upon the Rocks and Mountains to cover thee, and hide thee from the Wrath of him that sits upon the Throne? Alas! It will be in vain, *Rev. vi. latter End.* O Sinner? When thou shalt see thyself launching out into the great Ocean of Eternity, and God shall as it were say to thee, by the Mouth of thy own Conscience, Well now, Times and Days are at an End with you, and will never dawn more, What hast thou done for thy Soul? What Provision hast thou made for another World? Is Christ thine? Hast thou gotten thy Sins pardoned, and the like? When it shall be thus, (I say,) what wilt thou then do, and whither wilt thou then look? How wilt thou then cry out, *Undone, undone, I am lost for ever! My Days are ended, and my Work is*

still to do ! Wo is me, what a God, a Christ, a Heaven, a Blessedness, a Glory, have I wilfully and foolishly lost ! O that these Things might convince you of your Folly, awaken your Souls ; and that so as yet to know the Things of your Peace in your Day, and the Time of your Visitation.

S E C T. VI.

I. **W**ould you indeed make all ready for a dying Hour? Then in your most prosperous and flourishing State here, maintain a frequent and serious Remembrance of Death and the Grave upon your Spirits. *If a Man live many Years, (saith Solomon) and rejoice in them all ; yet let them remember the Days of Darknes, for they are many, Eccles. xi. 8.* There are Days of Darknes which we are subject to in this World, and should be remembred by us: Days of outward Darknes, the Darknes of outward Trouble and Affliction ; and Days of inward Darknes, the Darknes of spiritual Distress ; and indeed 'tis of marvellous Use to us in our Prosperity to remember these Days of Darknes ; but especially we should remember Death and the Grave: We should carry a living Remembrance of these Days of Darknes daily upon us ; and indeed, our not remembring these Days of Darknes is one great Cause why we are so unready for Death and the Grave as we are. Maintain a deep and frequent Remembrance of Death, and the Grave upon your Spirits ; remember the Days of Darknes, and that especially these two Ways.

1. *Remember them so as to have them much in your Meditations :* Be much and frequent in the Contemplation of Death and the Grave. This the Holy Ghost calls a *considering our latter End* ; walk much among the Tombs, and converse much and frequently with the Thoughts of a dying Hour.

2. *Remember them so as to have them daily in your Expect-*

Expectation. In the midst of all your Enjoyments expect Death's Approach daily : This is called *a waiting for our Change.* *All the Days of my appointed Time will I wait till my Change comes,* Job. xiv. 14. And we are commanded *to wait for the coming of our Lord*; as that which lies in the directest Tendency to the exactest Readiness and Preparation for his coming, *Luke xii. 36. Expect Death every Hour,* (saith one) *for 'tis every Hour approaching thee : In the Morning when thou risest think with thyself this may be the last Day : In the Evening when thou lye'st down, think with thyself this may be the last Night I may ever have in this World. I know not when my Lord will come, whether in the Morning, or in the Evening, at Midnight, or at the Cock-crowing, therefore I will be always expecting his coming.* 1. The Meditation and Expectation of Death will conduce much to our humbling, and self-debasing : *Let a Man own himself to be a Mortal,* (saith Austin,) *and Pride will, it must down ! And think frequently of Death,* (saith another) *and thou wilt easily bring down thy proud Heart.* Hence also the Consideration of Death is often in Scripture mentioned by the Holy Ghost, as an Argument to make us humble ; *Dust thou art, and to Dust thou shalt return,* Gen. iii. 19. 2. To the Weaning of our Hearts from this World, and the loosening of them from the Things here below : *The Time is short,* (saith the Apostle;) *What then ? Why it remaineth, that they that have Wives be as though they had none ; and those that weep as though they wept not ; and those that rejoice as though they rejoiced not ; those that buy as though they possessed not ; and they that use this World as not abusing it ; for the Fashion of this World passeth away,* 1 Cor. vii. 29, 30, 31. *He easily contemns all Things, who looks upon himself as dying daily.* 3. To engaging the Heart to Heaven, and the Things of Heaven, to a serious Pursuit of a blessed Eternity. So we find, *Heb. xi. 13. &c. These all died*

in the Faith, not having received the Promises; but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were Strangers and Pilgrims on the Earth: And what then? They desired a better Country; that is, an Heavenly: 4. To the Quickning of the Heart to Duty, and to Diligence and Faithfulness therein. Christ himself made use of it for this End, I must work the Works of him that sent me while it is Day, the Night cometh when no Man can work, John ix. 4. And the Scripture propounds it, as that which has a Tendency to this Thing; Whatsoever thy Hand findeth to do, do it with all thy Might, for there is no Work nor Counsel in the Grave, whither thou art going, Eccles. ix. 10. He propounds the Consideration of our going to the Grave as a Means to quicken us to our present Work; by all which we see how much the serious Remembrance of the Days of Darknes must needs contribute to our Readiness and Preparedness for these Days; therefore be much in this Work. For my own Part, I have hardly found any one Thing more quickning and engaging upon my Spirit than this: And Souls, I would beg you, as you would live for ever, think often of Death.

II. Would you indeed set all Things right in your Souls, and make all ready for a dying Hour; Then be not fond of long Life here in this World; but rather covet to live as much as possibly in a little Time. Be not fond of long Life here in this World. A fond Hope and Desire of long Life here is one of the greatest Enemies to a true Preparation of Soul for our Departure hence. And indeed, to reason it a little with you, why should you be fond of long Life here? Why should you covet a long Stay in this World? For what is this World, and what have we here, that we should here covet a long Stay? Is this World such a sweet, such an amiable, such a desirable Thing? It is an angry World, a frowning, a bewitching, ensnaring World: 'Tis a vast howling Wilderness, a strange Land, an House of Bondage,

dage, a troublesome, tempestuous Sea, an *Aceldama*, a Field of Blood ; such I am sure 'tis oftentimes to the poor Saints and People of God ; and what have we here ? Why, here we have *Fears within, and Fightings without, Troubles on every Side*, and from all Hands ; from Friends, from Enemies, from Men, from Devils ; here we have Sorrow, Snares, Losses, Wounds, Deaths, Dangers, Temptations, Seductions, Disappointments, *Vexation of Spirit*. This World is full of Sin, and Temptation to Sin. 'Tis (as *Austin* says) all Temptation, and as 'tis all Temptation, so 'tis little else but Sin : And why should we covet a long Stay here ? *Why* (says one of the Ancients) *should we so much desire that Life in which, by how much the longer we live, by so much the more we sin ; and the more numerous our Days are, the more numerous will our Sins be ?* Is there not a better Life, a better Place, a better State for Souls to long and aspire after ? What do you think of the Life above, a whole Eternity spent in the divine Presence, in the Bosom of divine Love, a Life of *Love*, a Life of *Pleasure*, a Life of *Joy*, a Life of *Admiration*, a Life of *Holiness*, perfect and unspotted Holiness, a Life every way correspondent to the divine Life, and the divine Will ? Is not this a better Life ? *To be with Christ is best of all*, Phil. i. 23. To possess a Mansion in our Father's House, prepared by our Lord and Head, Jesus Christ, for us ; to live for ever in a Vision and Fruition of Father, Son, and Spirit ; to dwell in the heavenly City, where no unclean Thing can enter ; to join in with the glorious Hosts of Saints and Angels above, and with them to spend a whole Eternity in Songs of Praises and Hallelujahs to God and the Lamb ; to take up all our Waters at the Fountain-head ; and indeed to dive and bathe unchangeably in the Fountain of all Delights at the Father's Right-hand ; O how sweet is this Life ! And how much to be desired by us ! In a Word, the Saints, when in the best Frame, have many of

them been so far from being fond of long Life here, that indeed they have thought it long till the time came when they should go hence and be no more, crying out with an holy Impatience, *Why is his Chariot so long a coming? Why tarry the Wheels of his Chariot?*

And indeed, 'tis not a long Life, but a fruitful Life, that is most amiable, most desireable, and most like his Life, who is Life itself. 'Tis not he that lives many Years, but he that lives much in a few Years, that is the most happy Soul. Be casting about in yourselves how you may compass much spiritual Work and Business in a few Days; labour to treasure up much Grace, much Experience of God and his Love; to bring a large Revenue of Glory to him, and the like. And for this End possess your Souls with a deep Sense of the exceeding Worth and Preciousness of Time; and accordingly set yourselves to redeem it, looking upon the Loss thereof to be the greatest Loss in the World. *Ephes. v. 16.* we are commanded to *redeem the Time*; and what is it to redeem the Time, but to esteem Time as precious as a Thing of incomparable Worth and Value; and accordingly to make the best and highest Improvement of it for the Honour of God, and Good of our Souls, that possibly we can? 'Tis that which our Eternal ALL depends upon: According as we do, or do not, manage or improve our Time well, so will it go with us for ever. *This Life of ours is most swift; and yet in it eternal Life is either gotten or lost for ever. This Life of ours is most miserable, and yet in it eternal Happiness is either gotten or lost for ever.* No less than a whole Eternity of Happiness or Misery, Salvation or Damnation, depends upon our Use and Management of our little Time here in this World. *It is a great and heavy Loss indeed, when we neither do Good, nor think Good, nor get Good, but we suffer our Hearts to wander abroad about Vain and unprofitable Things; and yet is it too difficult to restrain or keep them back from*

from these Things. Truly no Loss, like the Loss of Time; the Loss of Estate, the Loss of Trade, the Loss of this or the other outward Comfort, is nothing to the Loss of Time. These being lost may be recovered again; but Time being lost, can never be recovered more.

III. Would you indeed make all ready for a dying Hour? Then think much and often with yourselves how great a Change Death will make with you whenever it comes. Death is a Change, and in many Respects the greatest Change which the Sons of Men are to pass through. *All the Days of my appointed Time will I wait till my Change come*, Job. xiv. 14. Job had many Changes, and great Changes; *Changes and War were upon him*, as he complained, Job. x. 16. but no Change like this of Death. This was the great Change, and this he waited for all his Days. Take a few Hints in particular about it to shew the Greatness of it. 1. It is such a Change as all other Changes upon the outward Man are but leading and introductory unto, and into which at last they all issue and resolve themselves. We pass through many Changes here in this World: But these are but leading and preliminary as it were, to this last and great Change; these all are, or should be, to us Monitors of this last Change, and do but a little darkly shadow it out unto us. 2. It is such Change as calls for great spiritual Changes to pass upon us here, to fit and prepare us for it; a Change in our Minds, a Change in our Wills, a Change in our Affections, a Change in our Conversation, a Change in our whole Man; a real Change, a thorough Change, an universal Change; *Old Things must be done away, and all Things must become New*, 2 Corinth. v. 17. The Mind must be changed from Darkness to Light, from Ignorance to Knowledge in spiritual Things: The Will must be changed from Enmity to Subjection, from Rebellion to Obedience to God and his Laws; the Af-

fections must be changed from Earthliness to Heavenliness, from Carnality to Spirituality; the Conversation must be changed from Sin to Holiness; from Vanity and Loosness to Strictness and Seriousness in Walking with God. O how great must that Change be, that calls for so many and so great Changes to fit and prepare us for it! 3. It is such a Change, as though it do not put us out of Being, yet it puts us into a quite other Manner of Being than ever we yet had; a Change which sets us naked before the Tribunal of God, to receive a definitive Sentence of Life or Death from him; a Change which brings us into the immediate Sight of God, either as a gracious Father, or as a revenging Judge; a Change which fully opens the Eyes of the Soul, and makes him to see both Grace and Sin. Heaven and Hell, Grace in its Ableness, Sin in its Odiousness; Heaven in its Glory, and Hell in its Horror. 4. It is such a Change as makes us capable of, and actually puts us into unspeakable greater Things, either of Happiness or Misery, Comfort or Confusion, than ever here we knew, or were capable of; a Change, which in one Moment, in the twinkling of an Eye, carries the Soul from small First-fruits, to the full Vintage; from a few Drops to a bottomless, boundless Ocean, of either Happiness or Vengeance, Delight or Torment; and withal there leaves him without any Possibility of Change or Alteration for ever, but that of its Re-union with the Body; for its such a Change as leaves the State of the Soul for ever unchangeable.

IV. Would you indeed set all right in your Souls, and make all ready for a dying Hour? Then presently set upon Soul-work, without admitting of the least Delay upon any Account whatsoever: Delays in the Work of our Souls and Eternity, is the Highway to Death and Ruin. Truly the Heart is very apt to delay Soul-work: It is apt to cry out, To-morrow, To-morrow. Hence it is that the Scripture calls so
often

often upon us for a speedy engaging in the Work of our Souls; the Scripture saith, *Now, and-to Day, now is the accepted Time, now is the Day of Salvation*, 2 Cor. vi. 2. And *to Day if you will hear his Voice, harden not your Hearts*, Heb. iii. 7, 8. *Austin* complains, *Anon, Lord, Anon; bear with me a little: But this Anon and Anon had no end; and this bear with me a little, went a long Way*. Take heed of this, this hath been the Ruin of Thousands, and Ten Thousands. Oh fall presently without delay upon Soul-work! And to quicken you a little hereunto consider four Things.

I. *Consider the Unreasonableness of Delays*. No just Plea can be made, nor true Account given, why you should delay your Soul-work one Moment. The Devil and a Man's own Heart will make many Pleas, but no just Plea can be made: They will tell you it is too soon; you are young, and have Time enough before you, what need you engage so soon? But is this a rational Plea? Is it too soon to be saved, too soon to be happy, too soon to secure your eternal Interest? Is it too soon to lay hold on eternal Life? Is it too soon to know and enjoy God? Is it too soon to be out of Danger of perishing eternally? Why truly it cannot be too soon for these Things. But hearken, Soul, art thou sure of another Season? And art thou sure that that will be a more convenient Season? Surely no: If it be not convenient to Day, thou may'st fear it will be less convenient To-morrow: That Devil and deceitful Heart that tells thee it is not convenient now, will make Provision that it shall be less convenient hereafter. O therefore break through all these Pleas, and fall speedily upon Soul-work.

II. *Consider the Danger of Delays*: Delays in this Case are exceeding dangerous; one Day's, yea, (for any Thing I know) one Hour's Delay herein may prove thine eternal Undoing! It may prove the Loss of Christ, the Loss of Heaven, and the Loss of thy

thy Soul, and all for ever. Alas! Art thou sure thou shalt live one Day, one Hour more in this World? For ought thou knowest the next Moment thou goest down to the Grave, *Job. xxi. 13.* But in Case thou shouldest live longer in the World, art thou sure the Gospel, and the Means of Grace shall be continued to thee? If thou shouldest not be taken from the World, yet the Gospel may be taken from thee; though the Day of thy Life may last a while longer, yet the Day of Gospel Grace and Mercy may suddenly expire; and if that be once gone, all the Tenders of Christ, all the Offers of Grace, all the Exhibitions of Life and Salvation, are gone, if the Gospel be once gone, thy Season is gone, and thy Soul is gone, and thy Salvation is gone, and that for ever. Alas! How soon may God withdraw his Spirit from thee? How soon may he call home his grieved Spirit from thy neglecting, resisting Soul, once for all, saying, my Spirit shall strive no more with that Man? *Gen. vi. 3.* How soon may God seal thee up under judicial Blindness and Hardness of Heart, so that thou shalt never be able to believe, or to do any Thing for the Good of thy Soul, in order for another World? Thou talkest of To-morrow, and Hereafter, but who knows, but that before To-morrow, God may clap the Seal of an hard Heart, and a blind Mind upon thee? So as that though thou shouldest live a thousand Years, and withal enjoy the fairest Means that ever any Soul enjoyed, yet thou shouldest be never able to believe or repent, or to do any Thing for the working out of thy Salvation.

III. *Consider the Disadvantage of Delays:* Delays herein are disadvantageous as well as dangerous. Indeed, were there no Danger in them, (I mean as to the eternal State) yet the Disadvantage of them is so great, as if rightly considered, might be enough to antidote the Soul against them, and engage it presently in the Work which relates to another World.

Pray

Pray consider, it a little; by Delays the Soul loseth much sweet Communion with Christ, and many a blessed Communication of Love from him, which he might enjoy. The sooner we fall upon the Work of Heaven and Eternity, the sooner we come to a Taste and Beginning of Heaven, and a blessed Eternity in our Souls: O the sweet Embraces, the blessed Discoveries, the glorious Incomes of Love and Delight, that the Soul loses by his Delays to get into *Christ*, and to walk with *God*, and to mind eternal Concernments! Besides by Delays, the Work of thy Soul grows more difficult; hereby Corruption grows more strong, and the Heart grows more hard; by every Day's Delay the old Enmity strengthens itself, and the Soul is more and more settled upon its Lees. For Accustomedness in sinning hardens the Heart in Sin, as is hinted, *Jer. xiii. 23.* Every Day the Soul is more alienated from Christ, and hardened against him.

IV. *Consider the Sinfulness of Delays, and the horrible Guilt they bring upon the Soul:* As delays are dangerous and disadvantageous, so they are sinful too, exceeding sinful and provoking to the God of Heaven. The Truth is, were there no Danger in them, no Disadvantage in them to the Soul, yet the Sinfulness of them is such as should make us afraid of them: In every Day's Delay to mind and pursue Soul-work, there is positive Rebellion and Disobedience to the Will and Command of God: For the Command is, *To Day if you will hear his Voice harden not your Hearts,* Heb. iii. 7, 8. By delaying therefore, thou rebellest against the Commandment. In every Day's Delay to mind and pursue Soul-work there is horrible Unkindness and Ingratitude to God and Christ; which surely is a black Sin, and brings great Guilt upon the Soul. God spares you Time after Time, when he might cast you off the next Moment. And this he doth, that you may pursue
the

the Work of your Souls and Eternity; and O what Unkindness, what Ingratitude, must it be in us to neglect and put off this Work? In every Delay, there is much Contempt of Christ and Grace; and this is that which makes it be exceeding sinful: Christ offers himself and his Grace to you; he offers you Life, he offers you Peace, he offers you Pardon, he offers you Righteousness, he offers you Strength, he offers you all the Treasures of Heaven, and withal calls upon you to accept these Offers, and to take home these Things to yourselves, but you by your Delays pour Contempt upon all; you in Effect say, neither Christ, nor his Grace, nor the Purchase of his Blood, are worth minding, worth looking after. O what Contempt is this? And what Sin is this? In a Word, never any pretended that they minded the Concerns of their Soul, Union with Christ, Walking with God, making sure their Calling and Election too soon; many have repented that they have minded these Things so late. Could you ask all the Saints in Heaven, whether ever they repented that they minded the Work of Christ and their Souls too soon? They would tell you, no, they repented of nothing but that they minded it so late. Once more therefore let me call upon you to fall immediately upon Soul-work, and never rest till thy Heart cries out to God, as *Austin* did, when God had really shewed him himself, and made him sensible of his Sins, *When God, saith he, had shew'd me my Sins and Misery, there arose a great Storm within me, which carried with it a great Shower of Tears; and indeed, I let loose the Reigns to Tears, crying out to God in such Words as these, O Lord, how long, how long wilt thou be angry? How long shall it be said, To-morrow, and To-morrow? Wherefore may it not be now? Why may there not an End be put to my Sin and Filthiness this very Hour?*

V. Would

V. Would you indeed make all ready for a dying Hour! Then be much and importunate with God in Prayer, to teach you so to number your Days as to apply your Heart to Wisdom: This I ground upon, *Psalm xc. 12.* Where *Moses*, the Man of God, is found in this Practise; *Lord*, (saith he,) *teach us to number our Days, that we may apply our Hearts unto Wisdom.* To number our Days, is not to number them in an arithmetical, but a spiritual Way; it is not to cast up how many Days the Life of Man consists of, that is easily done, but it is spiritually and practically to consider, and lay to Heart, the Shortness and Uncertainty of our Lives, together with the various Miseries and Calamities that do attend them. It is seriously and fiducially to contemplate the Vanity of Life as short and uncertain, and as attended with Sorrows, Miseries, and innumerable Troubles, and to apply thy Heart to Wisdom: 'Tis to make Religion, and the Work of a Man's Soul, his main Business; it is to make it his great Business, and endeavour to get an Interest in God and Christ, in the Covenant of Grace and eternal Life; and in Time to provide for, and make sure of a blessed Eternity; it is to set a Man's whole Soul to the Work of God, and his own Salvation. Now, as ever you would indeed make ready for a dying Hour, beg of God to teach you thus to number your Days, and thus to apply your Hearts to Wisdom. Observe

1. That such a numbering of our Days is what the best of Saints need, and may make great use of. *Moses* was a very holy Man, and he looked upon it as a Work useful, and of great Importance, to him to contemplate the Vanity of Life, and to think of the Shortness and Uncertainty of his Abode here; the most holy Souls needs this; the most holy Souls needs humbling; they need weaning from this World, they need quickening unto Duty, they need to have their

Hearts

Hearts awakened, to mind Heaven and a future Life; and the right numbering of our Days is, that which greatly conduceth thereunto.

2. Observe, that as this is a Work needful and useful for the best of Saints to be employed in, so it is a Work above their own Strength, and that which they need divine Assistance to enable them unto. *Moses* saw he had need of this, so he saw it was a Work above his Power; and therefore he goes to God, and puts in himself among the rest, and prays for his teaching herein. Let us do likewise, let us lye much at the Foot of *God* for his Teachings, whereby we may be enabled so to number our Days as thus to apply our Hearts unto Wisdom.

S E C T. VII.

BUT I would come nearer this great Business, and give you some more particular Directions, in order to your making all ready for a dying Hour. And,

I. Would you indeed have all Things right in the Matters of your Souls for a dying Hour? Then get into Christ, get Union with Christ, and an Interest in Christ, by believing. Union with Christ, and an Interest in Christ, is most requisite and necessary to fit and prepare us for a dying Hour; and without we have it we can have Nothing set right, Nothing in order, Nothing in readiness, for that Hour. *He that hath the Son hath Life, but he that hath not the Son of God hath not Life, 1 John v. 12. And there is no Condemnation to them, which are in Christ Jesus, Rom. viii. 1.* O my Friends, we shall live or die, be saved or damned for ever according as we do, or do not, get an Union with Christ, and an Interest in Christ. This is that which lies at the Bottom and

Foundation of all ; of all our Hopes, and of all our Mercies, of all our Comforts, of all our Acceptation and Communion with God, of all Grace on Earth, and all Glory in Heaven ; and without it, whatsoever our Attainments in Religion are, whatever our Profession may be, whatever Place or Esteem we may have in the Church of God, though never so raised and eminent, yet we have not any Thing that will avail us in a dying Hour. I remember a Saying of a learned Man, *That thou mayest live in Death*, saith he, *get into Christ, implant thyself into Christ by believing. Faith joins and unites us to Christ, and they that are in Christ cannot die, for Christ is their Life.* And indeed, if we can have Union with Christ, he will be Life in Death itself to us ; *Blessed are the Dead which die in the Lord* ; that is, die, having Union with Christ, being implanted into Christ, *Rev. xiv. 13.* If we have Union with Christ, he will not be only Life in Death to us, but he will even turn Death itself into Life, the King of Terrors into a King of Comforts ; insomuch that the Soul shall be able to triumph over it as the Apostle doth *1 Cor. xv. 55, 56, 57.* *A Christless dying Man or Woman, is one of the sadest Spectacles in the World :* For a Man to be dying, and not Christless, that is comfortable ; for such an one dies but to live for ever ; he dies the Death of Nature, to live the Life of Glory : For a Man to be Christless, and not dying, is something tolerable ; for who knows but that the next Meeting at an Ordinance may be the Time of God's Love to him, of drawing him into Christ ? But for a Man to be dying and Christless ; Christless and dying too, that is intolerable, that is terrible indeed ; for such an one dies to be damned, and he is going off from all Hopes and Possibilities of Mercy for ever : Oh therefore above all press after Union with Christ, and an Interest in Christ !

II. Would

II. Would you indeed have all ready in the Matters of your Souls for a dying Hour? Then press after a firm and unshaken Assurance of an Interest in God, and his Love, and of your Right and Title to eternal Life, of another and better Life than this. Without some good Evidence from Heaven, and some well-grounded Assurance of an Interest in God and eternal Life, Things are not ready with us, nor are we in such a Preparedness for a dying Hour, as we ought to be. Though a Man have an Interest in God and his Love; though he hath a Right and Title to eternal Life and Happiness, yet as long as he is in the Dark, and at an Uncertainty in his own Soul about it, Things are out of order with him, and he is greatly unready for a dying Hour. None of you do comfortably leave your House unless you have another to go unto; much less can you comfortably quit this World, unless you have some well-grounded Assurance of another and a better Life. Take a Man that is in the Dark, and at a Loss, as to his Interest in God and Christ, and he knows not what Death will do to him, nor where it will lodge him, whether in Heaven or Hell, whether upon the Throne of Glory, or in the Prison of eternal Darkeness; in the Bosom of *Christ's* Love, or under the Revelation of his infinite and eternal Wrath, and is such an one ready for a dying Hour? Surely no. You must every Day press after a fuller and firmer Assurance as to your eternal Interest; you must be much in Faith, much in Prayer, much in examining your Evidences, much in proving your State, much in looking after the Seal and Evidences of the blessed Spirit; which is indeed all in all: And never rest till you can say, My Lord, and my God, my Heaven, my Glory; *God is the Rock of my Heart, and my Portion for ever.* O then all will be sweet and well with you. O this is worth pressing after, for this is the welcomest News a poor Soul can possibly hear, to be told that God is his, and Heaven

is his, and eternal Life is his: And when once this News is come, then welcome Life, and welcome Death: welcome Time, and welcome Eternity: Then the *Soul* can say, O sweet Eternity! O blessed Eternity! O Sirs, be not satisfied without some good Assurance of *God's* Love to your Souls, and your Right and Title to Heaven and Eternal Life!

III. Would you indeed have all in order in the Matter of your Souls for a dying Hour? Then labour to maintain a constant actual Peace with God; every Day making even with him, and renewing the Sense of his pardoning Love in your Souls, as a firm Union with Christ, and a well-grounded Assurance of an Interest in God, and eternal Life; so also an actual Peace with God, and a daily renewed Pardon from him, is requisite to a thorough Readiness and Preparedness for a dying Hour. As long as there is any Sin, any Guilt, lying upon our Consciences, any Sin unpardoned, any Difference between God and us, any Frowns in his Face towards us, we are unready for Death, and cannot with that Comfort and Boldness of Spirit welcome it as we ought: But when our Peace with God is maintained, and we have a renewed Sense of his pardoning Love in our Souls, then are Things right and in order with us indeed, and we may think of Death with Boldness and Comfort.

1. As near as possible may be, do nothing that may occasion any Breach between God and you, or raise any Frowns in his Face towards you: If you do not break with God, he will not break with you: All Breaches, as to Peace and Friendship between God and us, begin on our Part; yea, neither will God break with us for little Things, in case they be not allowed by us, but watched and striven against; therefore as near as possibly you can, do nothing to break and interrupt your Peace with God for one Moment.

2. Every

2. Every Day make even with him. In the close of every Day, let us consider wherein we have broken with God, come short of Duty, given any Grief and Distaste to his holy Spirit, and by Faith and Prayer let us sue out the Pardon of it; and let us not lye down, if possible, without some Intimation of his pardoning Love. For which end, we should act Faith on the Blood and Advocateship of Jesus Christ, *whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for Remission of Sins*, Rom. iii. 24, 25. And indeed, Christ hath set up a standing Office in Heaven, which we may call the *Pardon-Office*; he procureth new Pardons for his People daily under their new Sins; *We have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins*, 1 John ii. 1, 2. Have daily Recourse to the Blood of Christ; truly without it, there is no living; the best, the holiest, on Earth have daily need of his Blood, and should have daily recourse unto it, for the maintaining of their Peace, and for the renewing of God's pardoning Love in their Souls. Be humbly and earnestly importunate with God in Prayer, resolving not to let him go without his Blessing, carrying upon our Spirits the Sense of the Worth, and also of our Unworthiness of it. Thus the holy Men of God of Old have done: They have sued out the Pardon of their Sins by Faith and Prayer, and gotten a fresh Sense of God's Love, when they have broken with him; as I might instance in *Job*, in *David*, and others. We should every Day pray, as that Father did, *O Lord, faith he, do not after the manner of a Judge, weigh or consider what I have done, what I have spoken, what I have thought, but blot out all my Sins with thy own Blood*. And as another of them did, *Lord, faith he, there is that in me, which may offend thy holy Eyes, I know and confess it: But who shall cleanse me! Or to whom shall I fly for Relief but to thee?*
O hide

O hide not thy Face from me. Some of the Saints have made this their daily Practice, and so have maintained their Peace for many Years together? And when they have come to die have gloriously triumphed over Death, and have gone off the Stage with much Comfort; and so should we.

IV. Would you indeed have all right in your Souls for a dying Hour? Then be true and faithful to your own Consciences, that you may have them for you, and not against you, both while you live, and when you die. Conscience is Christ's Deputy or Vicegerent in the Soul; it is both a Judge and a Witness for God within us; it either accuses or excuses, acquits or condemns, *Rom. ii. 15.* And according as Conscience is either for us, or against us, so we are either ready, or not ready, prepared, or not prepared for Death and Judgment: If we have the Witness and Judgment of our Consciences for us, then have we Boldness and Comfort both in Life and Death; then we can welcome Death's Approach to us; but if the Witness and Judgment of Conscience be against us, then Death cannot but be terrible to us: *This is our rejoicing, (saith the Apostle) the Testimony of our Consciences, that in Simplicity and godly Sincerity, not in fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World, 2 Cor. i. 12.* As ever therefore you would have all ready and in order against such an Hour, be sure you carry it so to your own Consciences, as that you may have them always for you, and not against you, while you live; and for you, and not against you, when you come to die, in order to which, 1. Labour to get your Consciences well enlightened and informed, and be much with God in Prayer; in order thereto beg and implore God for a true and faithful Conscience, a Conscience that will bear a true and faithful Witness in your Souls, and that will pass a right Judgment upon Things, both upon your State and Actions. Such a Conscience should we beg of God,
and

and labour by all Means possible to attain unto: 2. Be sure you do nothing against the Light and Dictates of Conscience, being rightly informed, but obey it in all Things. In *Job* xxiv. 13. we read of some that *rebel against the Light*; that is, that do sin against their own Consciences; which is a double Sin, a Sin clothed with great Aggravations, and greatly discomposeth us for a dying Hour: But we must take heed of this, and listen to the Voice of Consciences; Conscience regulated by the Word of God: God speaks to us by our Consciences, he speaks to us through his Word by our Consciences, and he speaks to us through his Providence by our Conscience, and we should take heed of violating the Dictates, or speaking of Conscience in the least. Doth not Conscience many Times tell us such and such Ways which we walk in are not good, and must be turned from, or we are undone for ever? And now we should be true and faithful to our own Conscience, and speedily turn from those Ways; we should have nothing to do with any Thing that Conscience condemns us in, or for. Again, doth not Conscience many Times tell you that such and such Duties are totally neglected, or else seldom or slightly performed by you, which yet you ought to be conversant and diligent in the Performance of? Now you should herein also be faithful and true to your own Consciences, living up to the constant, diligent, spiritual Performance of those Duties. Again, doth not Conscience many Times tell you that Things are not right with you? That it is an Evil Frame of Spirit you live in! That you are too carnal, too light, too vain, too frothy, too eager, in your Pursuits of this World, and too remiss in your Pursuits of Heaven and Eternity? Now as ever you would be ready for a dying Hour, you should be faithful to your own Conscience, setting that right which is amiss, and hasting out of that evil Frame into the contrary gracious Frame. In
a Word,

a Word, in all Things labour to keep a good Conscience: This was *Paul's* great Care and Exercise, *Acts xxiv. 16. Herein do I exercise myself, to have always a Conscience void of Offence towards God, and towards Man.* O this would be a sweet and blessed Exercise! And the more we are found in it while we live, the more Comfort will it afford us when we come to die.

V. Would you indeed have all Things right when a dying Hour comes? Then labour for much Purity of Heart and Life, and by no Means admit of any Sin, any Corruption whatsoever; the more Pure and Holy we are, the more ready we are, and in the better Posture Things are with us for a dying Hour: *Without Holiness no Man shall see God, Heb. xii. 14.* Holiness is necessary unto Happiness, Holiness is the Way unto Happiness, Holiness is what fits and prepares us for Happiness, and brings us unto Happiness; yea, Holiness is a Part of our Happiness; a great Part of the Happiness of Heaven itself lyes in Holiness; accordingly, the more holy we are, the more we are suited to, and prepared for the future Happiness, and so for Death and Judgment: For that which prepares us for the future Happiness, that also prepares us for Death, which is but an Inlet into that Happiness for ever. *1. Theff. v. 33. And the very God of Peace sanctify you wholly; and I pray God, that your whole Spirit, Soul and Body, be preserved blameless unto the coming of our Lord Jesus Christ. 2 Pet. iii. 14. Be diligent, that ye may be found of him in Peace, without Spot, and Blameless.* The more Spotless and Blameless we are in our Spirits and Ways, the more ready we are for Death and Judgment. O press after an Eminency in Holiness, admitting of none, no not the least Taint or Tincture of Sin, or sinful Defilement, upon any Terms whatsoever! Unholy Souls are unready Souls; they are unready for Death, unready for Judgment, unready for the future Life: And for
Men

Men to talk of being ready for these, and yet be unholy, is the greatest Folly in the World; therefore, 2. Labour for much Purity and Holiness in your Lives and Walkings: This is what God indispensably calls for, 1 *Pet.* i. 15, 16. *As he that has called you is holy, so be ye holy in all Manner of Conversation: Because it is written, Be ye holy, for I am holy.* We should press after universal Holiness. There should be a Vein and a Tincture of Holiness run through all we do, even our Civil as well as our religious Actions, we should, as near as possible, be dedicated and devoted to God, and our Lives should be Lives of Walking with him: They, and they only, who walk with God while they live, are those who will be found ready to live with God when they come to die. As for all careless, licentious ones, let them never talk of being ready for Death, and the future Life, for they are at an utter Distance from any such Thing: Indeed, ready they are, but for what? Ready for Hell, ready for the Wrath of God, ready for Destruction, but they are not at all ready for a blessed Eternity. The Apostle weeps over such as being indeed thus ready, *Phil.* ii. 18, 19. *Many walk, of whom I have told you often, and now tell you, even weeping, that they are Enemies to the Cross of Christ; whose End is Destruction, whose God is their Belly, whose Glory is their Shame, who mind earthly Things.* Many there are who profess and hope well of themselves, as to another Life, who are yet loose and carnal, wicked and licentious, in their Lives and Walkings. If you would not be gather'd with Sinners at last, you must not walk in Sin with Sinners now: And as for the Saints themselves, so far as they let down their Watch, and neglect their walking with God; so far as they give Way to a loose, vain, heedless Way of Living; so far they have Things out of order with them, and they are unready for a dying Hour. *Behold I come as a Thief, (saith Christ) blessed is he that watcheth, and*
keepeth

keepeth his Garments, lest he walk naked, and they see his Shame, Rev. xvi. 15.

2. Labour for much Purity and Holiness in your Hearts and Affections. We must be pure and holy within as well as without; in our Hearts and Affections, as well as in our Lives and Walkings, if we would have all right indeed for a dying Hour. *Who shall ascend into the Hill of the Lord? And who shall stand in his holy Place?* The Answer is, *He that hath clean Hands, and a pure Heart,* Psal. xxiv. 3, 5. And Christ expressly tell us, *Blessed are the Pure in Heart, for they shall see God,* Mat. v. 8. Indeed impure Hearts are unfit to see God: He is a pure and holy God; nor may impure-hearted Ones expect that blessed Sight. O have a watchful Eye upon your Hearts; and labour to keep them as free from any Taint and Tincture of Sin as possibly you can. Be sure you suffer no Lust to get up into the Throne, where it is too often found. When Sin is consented to by the Will, the Lust is on the Throne in the Heart; and not only so, but watch narrowly against the very first Risings and Motions of Sin within, nip Lust, if possible, in the very Bud and Blossom. It is true, this calls upon us to have a very curious Eye upon our Hearts; and indeed such an Eye we should have upon them, we must have upon them, if we mean to be Christians indeed.

S E C T. VIII.

VI. **W**ould you indeed have all ready and in order in your Souls for a dying Hour; then rest not in low and ordinary, but aspire after the highest and noblest Strains of Grace. The better to understand this, you must know that there are some higher and more noble Strains of Grace than

ordinary ; Strains of Grace that carry a peculiar Glory and Excellency in them, and do in an eminent manner delight the Heart of God : Indeed, every Strain of Grace, even the least and lowest, has a Beauty and Glory in it, and is a Pleasure to God's Heart : The least Dram of godly Sorrow, the least holy Awe of God, and trembling at his Word, the least Breathing of Love and Desire towards him, the least Leaning upon him in a Way of Hope and Dependance ; Oh, it has a great Glory in it, and is a Delight to God's Soul ! *The Lord taketh Pleasure in them that fear him, in them that hope in his Mercy*, Psal. cxlvii. 11. But, there are some more choice and eminent Strains and Actings of Grace, that are above the ordinary Rate, and do peculiarly delight the Heart of God, and bring Honour to him ; and the more you come up to these, and live under the Power of these, the more ready Posture you are in for a dying Hour.

1. For a Man to be high, and yet low ; high in Worth and Attainments, but low in Spirit ; low in his own Thoughts and Apprehensions of himself ; to be humble under high and great Acquirements ; this is noble Grace. This was a Part of Christ's Crown and Glory : Who ever so eminent in Gifts and Graces ? Who ever abounded with such glorious Endowments as he ? And yet who so meek, so humble, so lowly, as he ? *Learn of me*, (saith he) *for I am meek and lowly in Heart*, Mat. xi. 29. In a Verse or Two before he had told us, *That all Things were delivered unto him by the Father* ; and yet here *I am meek and lowly in Heart* : He was humble under all his Advancements and Attainments : Oh, labour to be like him herein ; whatever your Attainments are, labour to be humble under them, and that because he was so ; *Blush, O Dust and Ashes ! Blush to think of being proud, be ashamed to be proud : God humbles himself, and dost thou exalt thyself* : So one speaks, and again elsewhere, 'Tis intolerable Impudence, (says he) *that when Ma-*
jesty

jesty empties and humbles itself, a vile Worm should swell, and be blown up with Pride. O be humble whatever your Attainments are: The more humble you are, the more precious you are in God's Sight; for, he hath respect unto the lowly, but beholds the proud afar off, Psal. cxxxviii. 6.

2. For a Man to be full, and yet empty; full of Enjoyments, and yet empty of the Love of the World; for a Man to enjoy an Affluence of this World's Good, a Fulness of all Creature-comforts and Contentments, and yet to be dead to all, and sit loose from all, placing his whole Happiness in God and Christ; this is a choice, a noble, and excellent Strain of Grace indeed. 'Tis a great Saying which I have heard of a learned Man, *Although Adversity breaks many, yet Prosperity and Fulness of Enjoyments kills many more: And how rare a Man is that who in Prosperity does not, at least a little in some Degree or other, let down his Watch, and remit his Strictness and Exactness in walking?* David was a wise Man, and Solomon was a wiser; and yet both the one and the other discovered great Sin and Folly through abounding Prosperity. So that I say, 'tis both a rare and difficult Thing; but by how much the more it is so, by so much the more excellent and eminent when attain'd. Oh! Die daily to the World under all your Enjoyments of it if you would indeed be ready to die.

3. For a Man to be empty, and yet full; to be destitute of all outward Comforts and Enjoyments, and yet to want nothing, but to be content, and to see all in God, and enjoy all in God: For a Man to be afflicted and distressed, and yet at the same Time see a Fulness and Sufficiency of all Good and Happiness in God, and Godliness, and accordingly to live up unto him, and rest satisfied in him, this is a noble Strain of Grace indeed. This the Prophet, and in him the Church resolved upon, *Hab. iii. 17, 18.*

Although the Fig-tree shall not Blossom, neither shall Fruit be in the Vine; the labour of the Olive shall fail, and the Fields shall yield no Meat; the Flock shall be cut off from the Fold, and there shall be no Herd in the Stalls. Here you see is a most sad Supposition, a most forlorn and destitute Condition, supposed to come: Well, and what then? In case all this come to pass, what will the Church do then? That the 18th Verse tells us, *Yet I will rejoice in the Lord, I will joy in the God of my Salvation:* She is resolved to live upon God, and delight herself with God: She sees enough in him alone, and sets him, and her Interest in him, over-against all Wants, Losses, and Afflictions. So the Apostles, 2 Cor. vi. 10. who were *as having Nothing, yet possessing all Things.* They saw all in Christ, and enjoyed all in Christ. Here (as one glosses upon the Place) *we possess Nothing, but do wander up and down from Place to Place; yet possessing Christ, in him we possess all Things.* Oh! For a Man to see and enjoy all in Christ, when the World frowns upon him, and is low with him, this is a noble Strain of Grace; and let me say this, that it is an Argument that we have carnal Hearts if we see not all in God, and enough in God, to satisfy and make us happy, whether we have any Thing or Nothing of this World. Heaven, which Death sends us to, if we are indeed ready for it, is nothing else but the Vision and Fruition of God, for there he is *all in all*; and certainly if we do not see all in God now, and enough in God now, we cannot suppose ourselves to be so fully ready for Death and Eternity as we ought to be.

4. For a Man to have no Affliction, and yet to be deeply afflicted; to be wholly free from all Personal Affliction, and yet greatly to lay to Heart, and be afflicted, for the Afflictions of God's Name, and People, this is glorious Grace, Grace in Lustre. It is the Observation of a worthy Divine, that in the
Day

Day of the Churches Trouble and Affliction, when both his Name and People do greatly suffer, God does sometimes leave some of his People an Affluence of all outward good Things; when others are stript of all their Comforts, they are full; when others are in Straits, they abound; neither is there any Cloud upon their Tabernacle: And this God does to try them, whether they will take up in their Enjoyments, and forget the Afflictions of his Name and People: And truly not to do so, but in such a Case to lay the Churches Afflictions to Heart, and to bleed and mourn with the bleeding Interest of God's Name and People, this is pure Grace, and marvellous pleasing to God. Such Grace some of the Saints have come up unto. Such Graces were found in *David*, 2 Sam. vii. 1. *And it came to pass when the King sat in his House, and the Lord had given him Rest round about from all his Enemies, that the King said unto Nathan the Prophet, See now, I dwell in an House of Cedar, but the Ark of God dwelleth without Curtains.* It may be Things are well with you, and you have all that Heart can wish: But if they are not so with the Interests of God's Name and People, you should be deeply afflicted for this in the midst of all your personal Comforts; and the more this Spirit is in you, the more excellent your Grace is.

5. For a Man to submit chearfully to, and acquiesce in the Will of God, when most sharp and severe upon his outward Interest, this is a noble Strain of Grace. When God shall exercise a Man with rending, tearing Dispensations, adding Sorrow to Sorrow to him, breaking him with Breach upon Breach, causing all his Waves and his Billows to go over him; and yet then for him quietly to acquiesce in, and chearfully to submit to what God does, this is choice Grace: Such Grace was found in *Aaron*, Lev. x. iii. God slew two of his Sons at once, and the Dispensation was attended with so many

aggravating Circumstances, as made it almost unparallel'd, not to be equall'd, so terrible was it, and yet under that great Stroke *Aaron held his Peace*, he submitted freely, and acquiesced chearfully. The like was found in *Job*, when God had broken him all to Pieces, he worships him, and blesses his Name, *Job. xii. 21, 22.* And this was eminent in Christ himself, and was indeed his Crown and Glory: *Father, not my Will, but thy Will be done, Matt. xxvi. 39.* He freely submits his Will to the Father's, though he saw the Father coming forth against him in a most terrible Dispensation. Oh, for a poor Soul to lye down at the Foot of God, and to be so melted into his Will, as chearfully to bow to it, and acquiesce in it, under the sharpest Dispensations! This is noble Grace indeed. Oh! Press after this, this is very necessary to prepare us for a dying Hour; and the more of this, the more ready for that Hour.

6. For a Man to maintain the Actings of his Faith in God, and to think honourably of him when yet he frowns, and all Things seem to make against the Soul, this is a noble Strain of Grace. Such Grace was found in *Abraham*, who, 'tis said, *against Hope, believed in Hope, and so was strong in Faith, Rom. iv. 18, 19, 20.* When he had no Encouragement, yea, when all Things opposed him, yet then he maintained his Faith in God. So *Job Chap. xiii. 15. Though he slay me, yet will I trust in him.* Oh! To love a Smiting God, and to trust in a Slaying God, this is noble Grace: For a Man to maintain the Actings of his Faith in God, when he comes forth as an Enemy against him, this God calls for. He expects, *that when we walk in Darknes, and see no Light, then we should trust in the Name of the Lord;* and so to do is noble Grace, *Isa. l. 10, 11.* Truly 'tis oftentimes the Case of God's People that they walk in Darknes, and see no Light; all Things seem to be against them. Possibly God frowns and afflicts; he
frowns

frowns within, and he afflicts without: ' Yea, the
 ' poor Soul sees nothing but Difficulties and Discou-
 ' ragements look which way he will: He looks into
 ' his own Heart, and there he cannot find any one
 ' Grace or gracious Disposition: He looks into the
 ' World, and there perhaps he cannot see any one
 ' Promise that he dares lay hold upon: He looks
 ' back for former Experiences, and they are all out of
 ' Sight: He runs to Evidences, and they are all blot-
 ' ted that he cannot read.' Thus he is beset with
 Difficulties, and all Things seem to make against him,
 both within and without; and yet now when thus
 in the Dark, for the Soul to believe in God, and
 think well and honourably of him, this is noble Grace
 indeed, this is Faith in Lustre; to call Christ Lord,
 when he calls us Dog, and to fasten by Faith upon
 him, when he is beating us off, as to Sense at least,
 as it was with the Woman, *Mat. xv. 26, 27, 28.* this
 is glorious Grace: For a Man to think well, and hope
 well, and believe well, in the Face of Frowns and
 Discouragements: For a Man, when God is frowning
 and smiting, cordially to say, this is but for a Time,
 he will smile again; he is but behind the Curtain,
 and will appear again; his Desire is not to ruin
 me, but refine me: He is but making me to prize
 his Grace and Presence more: There is Love in all
 this. Oh! For a Man to believe that there is Love
 in God's Heart, when he sees nothing but Frowns
 in his Face, and meets with nothing hardly but Blows
 from his Hand: For a Man to believe that God in-
 tends nothing but Good, when he inflicts Variety of
 Evils, surely this is glorious Grace: Oh that you
 would labour for such Grace! Such Grace will look
 Death in the Face with Boldness. It is a great
 Speech which holy *Rutherford* hath, ' I lay Inhi-
 ' bitions on my Thoughts, (says he,) that they
 ' receive no Slander of my only Beloved: Let him
 ' even say out of his own Mouth there is no Hope,

‘ yet will I die in that sweet Beguile : It is not so :
 ‘ But I shall see the Salvation of God ; it is my Joy
 ‘ to believe under the Water, and to die with Faith
 ‘ in my Hand, griping of Christ. Beg such Grace
 ‘ of God.’

7. For a Man to see a Beauty and Excellency in Service, as well as in Enjoyment, in Work, as well as in Reward, and accordingly to have his Heart lye in it, this also is noble Grace. Sirs, there is a Beauty and Excellency in Service ; for a Man to be used and employed for God, and to act for him in the World, is the highest Honour and Excellency (next to Union and Communion with him) that can be put upon a poor Creature : It was the Honour of Christ, it is the Honour of Angels ; Service is better than Enjoyment : *It is a more blessed Thing to give than to receive*, Acts xx. 53. Now when a Soul has answerable Thoughts and Apprehensions about it, does practically, and indeed, see a Beauty and Excellency in Service for God, and accordingly is active for him, willing to be employed by him, and that though he has no Reward at present from him, this is noble Grace. This was found in Paul, *Unto me* (saith he) *is this Grace given to preach unto the Gentiles the unsearchable Riches of Christ*, Eph. iii. 8. He look’d on it as an Honour, a Favour, to be employed in the Work and Service of Christ. And again, *1 Tim. i. 12. I thank Christ Jesus our Lord, who hath enabled me, for that he accounted me faithful, putting me into the Ministry.* Here he blesses Christ his Lord and Master for using him in his Work ; yea, such a Worth, Beauty and Excellency, did he see in his Service, that he was content to stay out of Heaven, and the Bosom of Christ’s Love, where yet he earnestly longed to be, that he might do further Service for Christ in this World. So you find, *Phil. i. 21, 22, 23.* Oh ! For a Soul to long, and long earnestly for Heaven, and the immediate Enjoyment of Christ there,

there, and yet to be content to stay here in a sinful, sinning, troublesome World, merely to do some further Service for Christ, and to Honour him yet in the Discharge of his Work and Warfare, this is high Grace. This holy *Rutherford* had attained unto; he could under high Assurance of Heaven be content to stay many Years out of it to preach Christ. The same Mind dwelt in Christ himself, *Who went about doing Good, making it his Meat and Drink to do his Father's Will, and to finish his Work.* Oh! When a Soul comes to this, then he is fit to live, and fit to die: When with that ancient Father, we come to stay indeed, *What is it to live, and not to live for Use and Service?* When we value Life and Days in this World no further than we are some Way serviceable to Christ, this is crowning Grace.

8. For a Man to rejoice in the Gifts, Graces, and Uses of others, and that though they outshine and eclipse his: For a Man to rejoice to see Grace flourishing in others, and to see the Work of God carried on by others, though he himself be laid aside, and does not share in the Honour of it, this is pure Grace, Grace in Lustre. Such Grace was found in *Moses*; *Enviest thou for my Sake?* (Said he to *Joshua*, who would have had him to forbid *Eldad* and *Medad* to prophesy in the Camp) *Would God that all the Lord's People were Prophets, and that the Lord would put his Spirit upon them,* Numb. xi. 29.

9. For a Man to have great Affection to the Name and Honour of God and Christ, and to think nothing too much to do, too hard to suffer, or too dear to part withal, for the Service and Advancement thereof, this is noble Grace. When a Man hath high and paramount Affections to the Name of God and Christ, loving and preferring of it infinitely before all his own Interests and Concerns, being ready to be, do, or suffer, any Thing for the Service of it. Oh what Grace is this! Such Grace some of the

Saints have attained unto. *Lord*, (says *Moses* concerning *Israel*) *if thou wilt forget their Sin; and if not, blot me, I pray thee, out of the Book which thou hast written*, *Exod. xxxii. 32.* When a Soul shall be so swallowed up with Love and Zeal for the Glory of God, and the Interest of Christ in the World, as that his own Interests are in a Manner overlook'd and forgotten by him: When to see the Name of God exalted shall be a Man's greatest Triumph; and to see it debased shall be his greatest Trouble: When his practical Language shall be such as this, Father, here I am; which Way soever thy Glory lies I am ready to serve thee in it; it is Honour enough for me to honour God, it is Happiness enough for me to glorify God, and therefore let God do with me, and let him call me to do whatever he will in order thereunto; let him, if he pleases, eclipse my Name, and throw my Glory in the Dust, so be it he will thereby raise his own Name, and brighten his own Glory; let him, if he pleases, make me a Footstool, and let me be trampled upon, so be it he will advance himself into the Throne thereby; let me die, if his Will be so, that his Glory may live; whatever becomes of me, though I should be stripped of all, though my Name and Interest should rot, yet let God be magnified, let God have honour in the World, and let the Interest and Kingdom of Christ prosper, it is enough, I am satisfied. O press after such Grace! The more you love the Name of God and Christ, the fitter you are either to live or die.

10. For a Man not only to be willing to suffer, but also to rejoice in Sufferings, for the Sake of Christ and the Gospel: For a Man chearfully to take up the Cross for Christ, and to look upon it as his Crown and Glory, as an Honour and Preferment to him, this is also a high Strain of Grace, and is greatly pleasing to God. It is admirable to think how some
of

of the Saints, both in former and latter Times, have gloried in the Cross of Christ, and even longed for it. *Luther* longed for the Honour of Martyrdom, and was ready even to Envy those that were called unto it when he was not: For Writing to some of his Acquaintance in Bonds for Christ and the Gospel, he breaks out into this Complaint. ‘O miserable me, who have been first in teaching these Things, but last, and perhaps never worthy, to be a Partaker of your Bonds and Fires.’ Oh labour for such Grace! We think it much if we be content to suffer; but we should rejoice in Sufferings, glory in the Cross, carry ourselves under Sufferings for Christ, as looking upon them to be (for so indeed they are) an Honour and Privilege unto us.

11. For a Man in a prosperous Condition, all Things going smoothly with him in the World, to be willing to loose Anchor, and be gone hence to Heaven; yea, for a Man to long, and long earnestly for a Dissolution, that he might be with Christ fully, and for ever with him, this is noble Grace. Sirs, take a Man, whose Mountain of Prosperity stands strong, whose Paths are as it were strewed with Roses, the Roses of Creature-contentments; who has all that Heart can wish of this World’s Good, the Streams running pleasantly on each Hand of him, for such an one in such a Condition to long, and long earnestly to be gone to his dear Lord, that so he may be fully like him, and may see him as he is, that he may be eternally in his Presence, swallowed up in the Love, Praises, and Admirations of him, be a perfect Partaker of his Life and Image, this is great and glorious Grace. When though a Man’s Condition in the World be every Way such as that he may well say, *It is good to be here*; yet the daily Pulse of his Soul is that of the Spouse, *Cant. viii. 14. Make haste, my Beloved, and be thou like a Roe, or young Hart, upon the Mountain of Spices*; make haste to fetch me hence to Heaven, this is noble Grace, and that

that which every one does not come up to. Indeed, when we are in Affliction, and our Lives are bitter unto us, by reason of many and great Trials, Difficulties and Temptations, then many are willing to be gone; but this is so far from noble Grace, that this may be where there is no Grace at all. But when the Sun shines upon our Tabernacle, and sets not; when we live in a Paradise of earthly Comforts and Contentments, then to pant and long to be gone to be with Christ, then to suspire and breath after the other World, and with an holy Impatience to look out for it, this is glorious Grace, Grace that carries an heavenly Odour and Savour with it. Thus I have mentioned some of those more noble and excellent Strains of Grace for our Imitation, which I would have you to labour to come up unto; and the more you come up to these, the more fit you are to live, and the more ready to die.

S E C T. IX.

VII. **W**ould you indeed have all Things right and in order before a dying Hour comes; then be diligent and faithful in the Work of God, that Work which God in a particular Manner hath given you to do: We have all our Work to do, and that given us from God, we have general Work, and special Work.

1. We have general Work to do; the Work of our Christian Calling, the Work of our Salvation, which we are commanded *to work out with Fear and Trembling*, Phil. ii. 12. The Work of Faith, and the Labour of Love; the Work of Mortification, Self-denial, and the like. We have also,

2. Special

2. Special Work to do, the Work of our particular Stations and Places; Work that is incumbent upon us, as we stand thus and thus related, being Magistrates or Ministers, the Masters of Families, or the like: For all such Relations bring their Work and Duty with them. And this indeed is properly our own Work, and this we should be diligent and faithful in, as ever we would be found ready for a dying Hour. *Paul* had his Work to do, and he was diligent and faithful in the Discharge of it, which gave him Comfort when he came to die, *2 Tim. iv. 6, 7, 8. I am now ready to be offered, and the Time of my Departure is at Hand, I have fought a good Fight, I have finished my Course; henceforth there is laid up for me a Crown of Righteousness, &c.* He had been faithful in the Discharge of his Work while he lived; and being now to die, he found the Comfort and Sweetness of it: Yea, this was that which our Lord himself comforted himself withal when he was to die, and in the Sense of it goes to his Father with Boldness for his Glory, *John xvii. 14. I have glorified thee on Earth, I have finished the Work which thou gavest me to do.* And he tells us, *that is the blessed Servant whom when his Lord shall come he shall find so doing;* that is faithful and diligent in the Discharge of his proper Work, *Matt. xxiv. 46.* Truly this is the Posture which some (though but few) are found in; they make Conscience to discharge the Duty that is incumbent upon them; they say with their Lord, *I must work the Work of him that sent me while it is Day, for the Night cometh when no Man can work,* *John ix. 5.* They see Night coming, Death coming, Judgment coming, Eternity coming; and accordingly they desire to lay out their whole Souls in the Work of God, to live up to the Laws of Christ in every Relation; and they look upon that Day as lost wherein they have not done somewhat for God and their own Souls: And how comfortably may such
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look Death in the Face when it comes ! Truly, might a Man have his Choice, he would have Death to find him while he is engaged in the Work of God, Oh Study your own Work ! Study the Work and Duty of your Christian Calling : Study that Work and Duty which is incumbent upon you in your particular Relations, and beg of God a Heart to be diligent in the Discharge of one and the other.

VIII. Would you indeed have all right, in the Matters of your Souls, e'er a dying Hour comes ; then be sure to suffer no Distance or Estrangement to grow between God and you, but labour to keep up a constant and intimate Acquaintance with him : *Acquaint thyself with God, and be at Peace, Job xxii. 21.* The more of an holy Intimacy and Acquaintance with God we maintain, the more we are at Peace in ourselves : And I am sure, the more we are at Peace in ourselves, the more ready we are for a dying Hour. Wo and alas for us ! How oft do we let fall our Converse and Communion with God, and suffer sad Distances and Estrangements to grow up between him and us ? And indeed, it is a sad and amazing Thing to think how suddenly and imperceptibly Distances and Estrangements will grow up between God and a Man's Soul : For my own Part, should I have heard of it only by the hearing of the Ear, and had not found it by too many sad and woful Experiences, I could not have believed how suddenly and imperceptibly Distances and Estrangements will grow up between God and a Man's Soul ; yea, and that after the nearest, liveliest, and most intimate Acquaintance and Communion with him, which calls upon us to be very watchful and circumspect as to this Thing : And as you will die with Boldness and Comfort, let me advise and perswade you to give all Diligence to keep up constant Intercourse and Acquaintance with God, and watch narrowly against all Distance between him and you. Which
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of us that knows any thing of the Things of God, knows not that we suffer Distances and Estrangements to grow up between God and us? We cannot tell how, with any tolerable Boldness and Comfort, to look him in the Face in a Duty, or scarce to think of him with Delight; much less shall we be able to look him in the Face with Comfort in Death, in case we suffer Distances to grow up between him and us. Moreover, take this for a *sure* Rule, that the more you are versed in Communion with God, and do maintain an holy Intimacy and Correspondence with him, the more Boldness and Comfort you will have when you come to die. Then you will be able to say, I am now going to be, and to live for ever immediately with that God, with whom I have lived with much sweet and intimate Communion here; I am now going to converse more fully with him in Heaven, with whom I have enjoyed much sweet Converse here on Earth. Should Death find a Man under Distances and Estrangements between God and him, it must necessarily be uncomfortable unto him; but when there is an holy Intimacy kept up between God and the Soul, then the Soul need not fear, or be ashamed to look Death and Judgment both in the Face: *Little Children, saith John, abide in him, that when he shall appear, we may have Boldness, and not be ashamed before him at his Coming*, 1 John ii. 28. We are put into Christ by Faith at our first Conversion, and we abide in him by After-Acts of Faith and Communion: And this abiding in him is the Way to have Boldness before him at his Coming, therefore mind this, and pray much about this; take heed of Distances growing up between God and you. And in order hereunto,

I. Look upon and esteem Converse and Communion with God to be (as indeed it is) your highest Happiness, both here and in Heaven; the highest Happiness Souls are capable of here is to live in
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Converse and Communion with God, in such Ways as are suitable to this present State; and the highest Happiness Souls are capable of eternally in Heaven, is to live in the divine Presence, and to see God's Face continually, and to lodge for ever in the Bosom of his Love. We may run out to a thousand Things, and when we have done all, this will be the highest, and indeed the only Happiness of Souls, (*viz.*) to converse with God, and to enjoy Communion with God; and they that miss of this, will miss of all Happiness for ever. Accordingly we should prize it, and press after it; we should account all Things as Nothing on this Side God, and Communion with God in Christ. The Saints of Old have done so; *Many, saith David, will say, Who will shew us any Good? But, Lord, lift thou up the Light of thy Countenance upon us, Psalm iv. 6.* As if he should say, while others are seeking their Happiness from carnal and earthly Enjoyments, Corn, Wine, and Oil, the Happiness we desire is thy Love, thy Favour, the Beamings out of the Light of thy Countenance upon our Souls. So *Psalm xxxix. 7. Now, Lord, what wait I for? My Hope is in thee;* I have done with the Streams; (as if he should say) and I desire to cleave wholly to the Fountain: I have done with the Creatures of which I have been too fond, and I would now take up my whole Rest, Solace and Satisfaction, in thyself alone: *Psal. lxxiii. 25, 26. Whom have I in Heaven but thee! And there is none in Earth I desire in Comparison of thee: My Heart and my Flesh faileth; but God is the Strength of my Heart, and my Portion for ever,* The same Spirit dwelt in *Austin.* 'All Fulness and Plenty (*saith he*) which is 'not my God, is Want and Poverty: Thou, Lord, 'art my God, my Happiness; and unto thee, and 'after thee, do I breath and suspire Day and Night.' Did we indeed prize Communion with God more, we should live more in Communion with him. And this
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take for a certain Truth, that it will never be well with us indeed, till we see *All* in God, and account we enjoy *All* Happiness in enjoying Communion with him.

2. In the Close of every Day take a serious View of, and diligently consider what hath passed between God and you, what Transactions there have been between God and your Souls that Day: There doth not a Day pass wherein there do not many Things pass between God and his People; and he that would prevent Distances and Estrangements between God and him, should seriously ponder and lay to Heart what hath passed between God and his Soul; what Transactions there have been between God and him that Day. On the one Hand, ponder and consider what hath passed from God to you, and what his Carriage towards you hath been, what Approaches he hath made to you, what Intimations of Love, what Overtures of Communion, what Discoveries of himself and his Glory, how far and in what Way God hath been dealing with your Spirits; convincing, enlightning, quickning, or comforting of them; what Calls he hath given you, what Tastes you have had of his Sweetness and Graces, what holy Impressions he hath made upon you, and the like. On the other Hand, ponder and consider what hath passed from you to God, and what your Carriages towards him have been; what Reception and Entertainment you have given him, making his Approaches to you; what Value you have put upon his Presence, and the Intimations of his Love; how far you have embraced and improved the Overtures he made you of farther Communion with him; what Awe there hath been upon you of his Holiness, and his All-seeing Eye; what Outgoings of Heart there have been found within you after him; what Breathings of Love, what holy Longings and Desires, what Springings and Workings of Spiritual Joy, and Delight.

light of Soul to him, and in him; what Place he hath had in your Thoughts and Contemplations; how far you have lived to him, and upon him; wherein you may have either grieved or delighted his Spirit, and the like. Thus in the Close of every Day ponder and consider what hath passed between God and you, and accordingly deport and demean yourselves before him. Wherein you have failed or been defective in any Thing, in order to keeping up Communion between God and you, be humbled, and set all right by Faith and Prayer, adore God in his Acts of Grace and Condescension, (as to be sure you will find Cause so to do) and loath yourselves for any Acts of Sin or Unkindness, Undutifulness or Disrespect, that you have been guilty of towards God: O this would be a blessed Course indeed, to prevent Distances and Estrangements between God and you. This *David* calls a *Communing with his whole Heart*; and enjoins it as a Duty of the highest Importance; *Stand in Awe, and Sin not; Commune with your Hearts, and be still,* Psal. iv. 4.

3. Be much conversant, and that with all spiritual Diligence, in the Ways and Duties of Communion; those Ways and Duties wherein God is wont to meet his People, and maintain Converse and Communion with them; and in all of them wait for God, and his Approaches to you. There are those which we may call Ways and Duties of Communion; Ways and Duties, wherein God and his People do hold Converse with each other; wherein God visits and communicates himself unto his People, and wherein his People may be said to visit God, and make out after God; and these are the Use of the Word and Sacraments, the Exercise of Prayer, Meditation, Self-examination, and the like: Now as ever you would prevent the growing up of Distances and Estrangements between God and you, see that you are much conversant in these, and that with an holy and spiritual Diligence, waiting for God, and the Manifesta-

nifestations of God to your Souls in them; these are the Galleries wherein Christ and his People do take sweet Turns together. Therefore keep up a constant and diligent Attendance on God in these. And in all your Attendances on him; look after Converse with him; let it be your solemn Aim to Converse with him, and see his Face, to have a Visit, a Smile, a Descent of Love from him. I do suppose you to be such as do, and will attend on publick Ordinances, and wait for God there, as they waited for the Spirit at *Jerusalem*: That only then which I would press you to in this present Case shall be, to be much conversant in Prayer and Meditation between God and your own Souls, in these two great Duties of Communion with God, Secret Prayer, and Meditation: Oh the Loss as to Communion with God that we expose ourselves unto, by being no more in Prayer and holy Meditation! The Holy Ones of Old, and those that have been Men of the highest Communion with God, have also been Men of much Prayer, and great Meditation; as I might instance in *David*, and *Daniel*, and others: And indeed, their Communion with God came in, and was kept up, this Way. God has told us, *The Prayer of the Upright is his Delight*, Prov. xv. 8. And Christ bespeaks the Prayer of his Spouse as most pleasing and delightful to him, *Cant. ii. 14. O my Dove! Thou art in the Clefts of the Rock, in the secret Places of the Stairs; let me see thy Countenance, and hear thy Voice, for Sweet is thy Voice; and thy Countenance is comely*; as if he should say, approach to me in secret Prayer, I will assure thee it will be most sweet and pleasant to me. And as he thus delights in the Prayers of his People, so he will surely delight them in their Prayers with the Visits of his Love, and Communications of his Grace, the Beamings out of his Glory to and upon their Souls; he hath promised to *make them joyful in the House of Prayer*;

Prayer; yea, he hath promised to perform the whole Grace of the New Covenant, in Answer to their Prayers, *Ezek. xxxvi. 37.* Oh the great Things God doth for his People, and the sweet Communion that is kept up between him and them in a Way of Prayer! I remember a Saying of one, *He that is not much in Prayer, will never be a Man of much Excellency*: And I may as truly say, He that is not much in Prayer, is never like to be a Man of much Communion with God. And so for Meditation: O how Sweet, how Heaven-like a Duty is that! O how much of God is let out many Times to the Souls of his People herein! *David* experienced this, *Psal. lxxiii. 5, 6. My Soul shall be satisfied as with Marrow and Fatness, and my Mouth shall praise thee with joyful Lips, when I remember thee upon my Bed, and meditate on thee in the Night-watches.* While he was conversant in this Duty of Meditation his Soul was filled with Joy and Satisfaction, as with Marrow and Fatness. Again, saith he, *My Meditation of thee shall be Sweet, Psal. civ. 34.* O be much and frequent with God in these Ways and Duties of Communion.

4. Give *Christ* his due Place and Honour in all your Making-out after Communion with God. *Joseph* told his Brethren, *They should not see his Face unless they brought their Brother Benjamin with them*: And truly you are not to see the Face of God in any of the fore-mentioned Ways and Duties, unless you bring *Christ* with you, and give him his due Place and Honour therein; that is to say, unless you eye him, and act Faith upon him, as the only Way and Medium of Communion with God: *Christ* bespeaks this at our Hands while he tells us, *I am the Way, the Truth and the Life; no Man cometh to the Father but by me, John xiv. 6.* And by his Blood it is that we have a Way opened to us into the Holy of Holies, Access for our Persons and Prayer into the divine Presence,

Presence, *Heb. x. 19, 20.* Yea, not only has he purchased a Liberty, and opened a Way for us to approach into the Presence of God ; but having done this by his Mediation and Intercession, it is that any of us come to God : Hence he is said *to save to the very uttermost all that come to God by him, seeing he ever lives to make Intercession for us, Heb. vii. 25.* Indeed, were it not for Christ, none of us could ever hope to see the Face of God and live : None of us could ever hope to see one Smile of God's Face, one Embrace of his Bosom, any the least Descent and Emanation of Love from him : Were it not for Christ, when we come unto God, we should find him to be a consuming Fire, and when he and our Souls did meet, it would be as the Meeting of devouring Fire, and withered Stubble. In a Word, all Communication of Grace and Love from God to us are by and through Christ. And all the Love, the Duty, the Homage, we render to God, must be all tender'd to him by and through Christ, if ever we find Acceptation with him. Have Christ therefore in your Eye in all your Approaches unto God, as to him *by whom we have Access to the Father, Eph. ii. 18.* Let the real Language of your Souls be, If I have any one Smile from God, it must be upon the Account of Christ ; if he sheweth himself pacified towards me, it must be through his Blood ; if he gives out any Grace, any Favour, any Blessing to me, it will be upon the sole Account of his Mediation ; if either my Person or Services be accepted of the Lord, it must be in and through this Mediator. Moreover, how great soever the Distance between God and my Soul is, yet Christ can bring me nigh unto him ; and however unworthy of, or unsuitable to, Communion with God I am in myself, yet such is his Well-pleasedness in Christ, that well-beloved Son of his, that I will hope through him to find Grace in his Sight, and to be lodg'd in the Bosom of his Love. Thus put
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all the Honour upon Christ that is due to him in this Business, this is what is pleasing to the Father: And the more you thus Honour him, the fuller and more constant will your Converse and Communion with God be.

IX. Would you indeed have all right and in order for a dying Hour; would you be ready for that last and great Work; then live wholly and constantly upon Christ and his Righteousness for your Justification and Acceptation with God, both living and dying. The more we live out of ourselves upon Christ, and his Righteousness, for Justification and Acceptation with God, the more ready Posture we are in for a dying Hour: This indeed is the main Thing; and when we have done all that ever we can to deck and adorn ourselves with Grace and glorious Dispositions, still we must live out of ourselves, and out of all those Ornaments, upon the Righteousness of Christ, for Justification and Salvation. This is that which the Scripture calls the Readiness of the Lamb's Wife, *Rev. xix. 7, 8. Let us be glad and rejoice, for the Marriage of the Lamb is come, and his Wife hath made herself ready.* And wherein that Readiness lay the next Words will tell you: *To her was granted to be cloathed with fine Linen, clean and white, which fine Linen is the Righteousness of the Saints;* that is, the Righteousness of Christ imputed to the Saints through believing: This is the *best Robe*, mentioned, *Luke xv. 22.* a Robe indeed which covers all our Nakedness, that beautifies and adorns us, and renders us most amiable in God's Eye. Whatsoever Spots and Blemishes, whatever Failings and Defects, may be upon us, yet these are not seen while God looks upon us as cloathed with the Righteousness of his Son: and we by Faith do live upon that Righteousness as the sole Matter of our Justification and Acceptance with him: And let me tell you, the more clear and distinct the Actings
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of our Faith are, in carrying us out of ourselves, and all Self-righteousness, and relying wholly on Christ and his Righteousness, the more ready and comfortable Posture we are in for a dying Hour. This was the great Thing *Paul* coveted and pressed after to the very last, and which he accounted all Things but Dung for: Phil. iii. 8, 9, *I count all Things but Dung, that I may win Christ, and be found in him, not having my own Righteousness, which is by the Law, but the Righteousness of Faith, the Righteousness which is of God by Faith.* He dreaded the Thoughts of being found in any thing of his own; he trembled to think of standing upon his own Bottom, the Bottom of his own Worth and Righteousness, when he should come to die, and he cleaved intirely unto, and relied wholly upon Christ; and his most perfect Righteousness. Oh let me tell you, *Paul* had as much, and perhaps more, to have rested upon than Ten Thousand of us; for Gifts, for Graces, for Privileges, for Services, for Successes, for Sufferings for Christ, he went beyond any meer Man that ever lived; and *Chrysostom* observes of him, that he feared nothing but Sin; to displease God, and to dishonour him, was the only Thing that was terrible to him; and the Scripture gives a large and frequent Account of his other Attainments: But still he goeth out of all, and his Language is, None but Christ! None but Christ! Not but that he also presseth after the greatest Eminency and Exactness in Holiness, as you find in the following Verses of this Third to the *Philippians*: And indeed this is the true Spirit of the Gospel, to press after the greatest Eminency and Exactness in Holiness; to covet to attain if possible unto angelical Holiness, and yet under, and after all, to live singly and entirely on Christ, and his Righteousness, for Justification and Acceptation with God; and the more you come to, and live in, this Spirit, the more ready you are for Death, and a blessed Eternity.

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This was a great Part of the Ground of the Church's Rejoicing, *Isa. lxiii. 10. I will greatly rejoice in the Lord, my Soul shall be joyful in my God; for he hath clothed me with the Garments of Salvation, and hath covered me with a Robe of Righteousness,* which *Chrysostom*, and others, both antient and modern, interpret of the Righteousness of Christ: And indeed no greater Ground of Rejoicing to a Man or Woman, whether living or dying, than to be clothed with the Robe of the Righteousness of Christ: I shall only put you in mind of a Saying I have heard from an holy Man, the Day before he died: *My Friends,* (saith he, speaking to myself and others) *I have walked with God these thirty Years, and have enjoyed a good Measure of the Assurance of his Love: but now that I am come to die, I do not place my Comfort on any of all these, but on the infinite Satisfaction of Jesus Christ.* Oh *there, there,* when we have done all, we must lay the Weight and Stress of our Soul's Comfort, *Salvation* and *All!* And therefore be sure you live out of yourselves upon Christ. It is a great Saying *Luther* hath to this Purpose, *Lord Jesus,* (saith he) *thou art my Righteousness, and I am thy Sin; thou tookest mine,* (meaning his Sin) *and thou gavest me thine,* (meaning his Righteousness;) *thou tookest that which thou wast not, and thou gavest me that which I was not;* intending the Exchange that Christ had made with him, giving him his Righteousness for his Sin. Oh let this be the Language of our Souls to Christ, so shall we be found ready when a dying Hour comes.

X. Would you indeed die with Comfort; then beg God to stand by you, and give you actual Grace in a dying Hour; and make it one of your great Works to Treasure up many Prayers for this before-hand: When you have done all, should God withdraw his Presence, and the Influences of his Grace and Love, from you when you come to die, Death would be in a great Measure uncomfortable to you; but if God

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will be with you, if God will stand by you, if he will vouchsafe you the Influences and Communications of his Grace in a dying Hour, then how will your Souls triumph over Death? This indeed will sweeten Death: They are great Words of *David* in *Psalms* xxiii. 4. *Though I walk through the Valley of the Shadow of Death I will fear no Evil, for thou art with me*: Having the Presence of God with him, he was not, he would not, be afraid, even in the very Valley of the Shadow of Death. Truly without the Presence of God we cannot live comfortably; whatsoever our Attainments in Grace have been, yet if God withdraw his Presence from us we can do nothing, we can bear nothing, we cannot perform the least Duty, we cannot resist the least Temptation, we cannot grapple with the least Corruption, nor carry through as we ought, the least Difficulty; much less shall we be able to die with Comfort if God withdraw: therefore I say, beg God to stand by you in a dying Hour, let it be your daily Prayer to God, that he would be with you in the Difficulties of Life, &c. That he would not leave you in the Conflicts and Agonies of Death. And indeed we should not pass that Day wherein we do not treasure up one Prayer for this beforehand; and thus doing, God will not leave us, God will not fail us, in that last and great Difficulty; at least he will not leave us in Point of Grace; our Lord himself was left in the Agonies of Death by the Father, in Point of Comfort, which put him to that Outcry, *Why hast thou forsaken me?* But he was not left by him in Point of Grace, still a Spirit of Faith and Holiness acted him, and therefore though forsaken he cries out, *My God, my God*. If possible, in Conformity to our Head, we should be left in that Hour in Point of Comfort, yet if we carry ourselves as we ought, we shall not be left in Point of Grace; and if we be not left in Point of Grace, all will do

well, though not so sweet and joyous with us as otherwise it would be. And thus I have given you these more particular Directions, in order to a Preparation for a dying Hour; which if you live up to, you may not only live above the Fear of Death, but also in the joyful Expectation thereof daily.

S E C T. X.

NOW for a Conclusion of the whole Matter. Upon all that hath been declared, Soul, let me ask thee one Question: Dost thou indeed see thy particular Concern in this Business? So see it as really to make it thy great Work and Solitude while living to set all Things right, and make all ready for a dying Hour? Some there are that are so happy as to do so; and art thou one of them? Then why shouldest thou fear Death? Yea, why shouldest thou not exult, and thy Heart leap within thee in the Sight and Thought of its Approach? True, it is a dark Entry, but it leads to a fair and stately Palace, even the Father's House: 'Tis a rough and difficult Passage, but it sets thee safe on shore in a large and fat Land: True, it carries with it somewhat a black, louring, and ghastly Aspect to Nature; and Nature may at first possibly be startled, and recoil at the Sight of it; but open the Eye of thy Faith, and behold it in the Glass of the Gospel; view it in the Death of thy Lord and Head, and it will not appear half so terrible; yea, thou wilt find it to be not so much an Enemy as a Friend; not as a King of Terrors, but rather as a King of Comforts; not as an Object to be dreaded and trembled at, but rather to be rejoiced in, and triumphed over by thee; it will appear to be not Loss but Gain: *For me to die is Gain,*

Gain, says Paul, *Phil. i. 21.* yea, it will be thy great Gain, it will be the Period of all thy Misery, and the perfecting of all thy Happiness; and the Truth is, we are never perfectly happy till Death comes. But for thy further Encouragement I shall in a few Particulars shew you what Death, come when it will, doth, and will do, for such as make all ready for its coming.

1. Death, whenever it comes will translate thee, thou ready Soul, from Earth to Heaven, from a strange Land to thine own Home, and Father's House: And will not this be a Kindness? As for this World, what is it to the poor Saints but a strange Land? It is Heaven is their Home and Country; Hence they have confessed, and do *confess themselves to be Pilgrims and Strangers upon Earth*, *Heb. xi. 13.* and the *Psalmist*, in the Words immediately foregoing my Text, *Psal. xxxix. 12.* owns it to God, *I am a Sojourner, and a Stranger here*: Yea, this World is not only a strange Land, but a waste howling Wilderness to such, wherein they live among wild Beasts, Lions, Bears, Wolves, Tygers, and the like; Lusts within, and Devils without, ready daily to devour them; but when Death comes, that carries them off from this strange Land, this waste howling Wilderness, to their own Home and Country, which is Heaven; yea, to their Father's House, there to live with him, to enjoy his Presence, and to adore his Grace. *We know*, says the Apostle, *that when our earthly House of this Tabernacle* (speaking of the Body) *shall be dissolved, we have a Building with God, an House not made with Hands, eternal in the Heavens*, *2 Cor. v. 1.* And you know how Christ speaks to his Disciples, *John xiv. ii.* *In my Father's House are many Mansions: If it were not so I would have told you*; and thither does Death carry you when it comes. Oh Sweet, Oh my Beloved; to go Home, to go to our Father's House, and to possess

our Mansion there, that Mansion which our dear Lord and Head is gone before to prepare for us, how sweet is this to think of; And how many Deaths may it sweeten? Suppose one of you were some Thousand Miles distant from your Home, Country and Comforts, and you were in a waste howling Wilderness, among Lions and Bears, ready to devour you, a wide Sea also being between Home and you; and suppose withal that a Ship should come and take you into her, and in a short Time set you down in your own Country, and among all your Friends and Comforts, would not this be a Kindness? Why this is your Case here, O ye preparing Souls, and this is the Kindness Death does for you when it comes; while here, you are Ten Thousand Miles distant from your Home and Country, your Friends and Comforts, and in a waste howling Wilderness; but Death, that swift Sailor comes, and in a Moment sets you down in Heaven, your Home and Country; O how welcome should it then be to you!

2. Death, whenever it comes, will carry thee from Trouble to Rest, from a tempestuous Sea to a quiet Haven; there to lye at an Anchor in the Bosom of thy sweet Lord. This World ever was, and (for any Thing I know) ever will be a Place of Trouble to the People of God: Sure I am, Christ hath told us, *In the World you shall have Tribulation*, John xvi. 33. And who of us does not find it made good? This World is a tempestuous Sea, wherein the Waves lift up themselves; and the poor Saints are *afflicted and tossed with Tempests*, and oftentimes *not comforted*, Isa. liv. 11. We read in *Jonah* i. 13. that *the Sea wrought, and was tempestuous, and the Mariners were fain to row hard to get the Ship to shore*. And truly thus 'tis often in the Case in Hand, the Sea of this World is tempestuous, it works, and the poor Saints are fain to row hard to get safe to shore;
yea,

yea, as we read, *Acts xxvii. 14.* that a *tempestuous East-wind arose, and beat upon Paul, and others in the Ship with him*, which was ready to break all in Pieces! So truly the Saints in this World do meet with tempestuous Winds, not a few, which beat upon them, and are ready to split all, and sink all; and now when Death comes, those Storms are all made a Calm, and they (I mean the Saints) are brought into the desired Haven: Death sets them at rest; *There* (says *Job*, speaking of the Grave) *the Weary are at Rest*, *Job. iii. 17.* Death sends the Body to Rest, it frees it from all sensible Sufferings: When Deaths comes, thy weak Body, thy sick Body, thy pained Body, thy consumptive Body, shall have its Dismission to Rest: And Death sends the Soul to Rest, that rest in God, and with God: *Blessed are they which die in the Lord, henceforth they rest from their Labours*, *Rev. xiv. 13.* and you have, I think both together in one Scripture, *Isa. lvii. 2.* where, speaking of the Righteous, it is said, *They shall enter into Peace, they shall rest in their Beds.* Hence we read, that *there remaineth a Rest unto the People of God*, *Heb. iv. 9.* Indeed it remains, 'tis not here; but when Death comes, that sets them down in this remaining Rest. O what a Kindness must this be? Rest? O how sweet is Rest? How desireable is Rest? And Rest too after long and hard Labour, and Trouble! How sweet is Rest to the labouring Man that hath wrought hard all the Day? How sweet is Rest to the weary Traveller, that hath gone a long and dirty Journey? How sweet is Rest to the solicitous Mariner, and how welcome is the Harbour to him, especially after having been long tost and beaten with Storms and Tempests? And how sweet will Rest be to the poor, troubled, tempted, labouring, travelling Saint, whose whole Life has been little else but Trouble, Labour, and sore Travel; who e'er could scarce

all his Days find a Resting-place for the Sole of his Foot, the World as to him being covered with a Deluge?

3. Death, whenever it comes, will turn your Conflicts into Victory; this *Aceldama*, or Field of Blood, (for such is the World) into a Mount of Triumph, and a Throne of Glory! What is this World but an *Aceldama*, a Field of Blood to the poor-Saints? Sure I am this Life is little else but a perpetual War and Conflict with Lusts, with Devils, with Afflictions, and with Temptations; hence 'tis called a *Fight*, a *Warfare*, and the like: And the Enemies which they in this Warfare are to grapple with are formidable Enemies: *We wrestle not*, says the Apostle, *with Flesh and Blood, but with Principalities and Powers, and Spiritual Wickednesses*, Eph. vi. 12, 13. We wrestle not with Flesh and Blood, that is, with Men, or any Thing that is frail and weak: No, we have more potent and formidable Enemies to deal withal; we wrestle and conflict with Devils, who are potent, subtle, and indefatigable *Enemies* (as Calvin observes upon the Place) *which wound before they appear, and kill before they are seen; Enemies which deal not only by Force and Power, but who are dreadful, crafty, and subtle; yea, Enemies which have fiery Darts to cast at us.* And for my own Part, I think it were well for us, over what it is, if these were the worst Enemies we had to grapple and conflict with; but there are Legions of Lusts within, (which I look upon to be worse Enemies) which we do and must wrestle with; (intestine Enemies are in many respects the worst) these *War against our Souls*, 1 Pet. ii. 11. and were it not for these, all the Devils in Hell could do us no hurt. Thus this Life is to the Saints a Warfare, a Conflict; and O the Wounds, the Bruises, the Bloodshed, which they are exposed to in this War! Now their Peace, and then their Grace; now
their

their Comforts, and then their Consciences, are sorely wounded, and they lye a Bleeding for Days and Weeks, and Months together; yea sometimes like him that was travelling from *Jerusalem* to *Jericho*; they are wounded, and left half dead, and did not the good *Samaritan* pass by, taking Compassion on them, and pour in of his Wine and Oil, his Blood and Spirit into their Wounds, they would soon be wholly dead: Well, but now when Death comes that puts an end to this War, and sets them all down upon a Throne of Triumph: *To him that overcometh, (says Christ) will I grant to sit with me upon my Throne, even as I also overcame, and am sat down with my Father on his Throue,* Rev. iii. 21. When Death comes, then you begin an eternal Triumph with Christ; then the Palm will be put into your Hands, and you shall triumphantly cry, Victory, Victory for ever. O how sweet will this be! How sweet is the Victory to a Soldier that has been long and hard put to it in the Battle? And indeed, the harder the Battle, the more glorious the Triumph. 'Tis a Saying in *Augustine* to this Purpose, *the Conqueror triumphs, and unless he had fought, he had never conquered; And by how much the greater his Danger and Difficulty was in the Battle, by so much the greater is his Joy in the Triumph.* O Sirs, not only will Death set you upon a Mount of Triumph, but know for your Encouragement, the Sharper your Conflicts and Warfare have been here, the more glorious will your Triumph be when Death shall set you upon the Throne.

4. Death, whenever it comes, will change your Bondage into Liberty, your spiritual Thralldom into glorious Freedom; and is not this a Kindness? Poor Soul, one Thing here which thou bleedest and groanest under, is that Spiritual Bondage and Thralldom which thou liest under: And indeed, this World is

no other than a Prison, a Dungeon, an House of Bondage, to thee, the Land of thy Captivity : Here thou lyest in Chains and Fetters, the Chains and Fetters of Sin and Guilt ; yea, and the Iron sometimes enters into thy Spirit. Hence we read of *the Bondage of Corruption*, which indeed is the worst Bondage in the World, a worse Bondage Ten Thousand times than that which *Israel* groaned and sighed under in *Egypt*, *who yet were made to serve with Labour, and whose Lives were made bitter with hard Bondage*, Exodus i. 13, 14. Truly, this Lust, and the other Lust, this Corruption, and the other Corruption, are as so many *Egyptians*, cruel Task-Masters, which make thee serve with Rigour, and thy Life bitter to thee with hard Bondage ; and, O how dost thou groan and sigh under the Bondage of a proud, dead, hard, carnal, unbelieving Heart, an Heart bent to Backsliding from God ! And indeed who that is sensible of it, can but groan under it ! This drew that heavy Groan from *Paul*, and bitter Outcry, *Rom. vii. 24. O wretched Man that I am !* Says he, *Why, Paul, what is the Matter ?* *Oh*, says he, *I find a Law in my Members, warring against the Law in my Mind, and bringing me into Captivity to the Law of Sin and Death. I am by Sin brought into Captivity to Sin, and I have a Body of Sin and Death lying heavy upon me, heavier than a Mountain of Brass or Iron ; and who can but groan ?* And as it was with him, so it is with all the Saints in their Measure. Well, but when Death comes, Sirs, that will turn all this your Bondage into Liberty, yea, into *the glorious Liberty of the Children of God*, *Rom. viii. 21.* that will turn again this your Captivity : And O how sweet will that be ! You have some little Tastes of this Liberty here : *For where the Spirit of the Lord is, there is Liberty*, 2 Cor. iii. 7. and the Tastes of it
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are sweet, very sweet; but O how sweet will the full Enjoyment of it be! *Paul* breaks out into Praises in the Faith of it beforehand, *I thank God through Jesus Christ*, Rom. vii. 25. O Soul, how should this make thee long for Death?

5. Death, whenever it comes, will be the Death of all your Sins, and the Perfection of all your Graces; and will not that be a Kindness? Poor Saint, how dost thou here bleed and groan under the Sense of the Life and Vigour of thy Sins on the one Hand, and of the Weakness and Imperfection of thy Graces on the other Hand; yea, how great are Conflicts and holy Contentions of thy Spirit, to kill and bring down the one, and to quicken and perfect the other? How dost thou, with the holy Apostle of Old, *forgetting those Things which are behind, follow after, that thou mayest apprehend that for which also thou art apprehended of Christ Jesus, pressing towards the Mark*, &c. Phil. iii. 12, 13, 14. Oh the Watchings, the Warnings, the Wrestlings of the Soul for more Grace, more Holiness, more Victory over, and cleansing from Sin! O the many Prayers and Tears, Sighs and Groans, that thou pourest out between God and thy Soul in order hereunto! These Things are the Business of thy Life; yea, and after all, Sin is still strong and lively, and Grace is still weak and imperfect, the Sense of which breaks thy Heart almost, and makes thee go mourning all the Day long: What, daily cleansing thyself, and yet still unclean! Daily perfecting Holiness, yet still imperfect! O how sad is this! Well, but Soul, when Death comes, Things will be strangely alter'd with thee; That will do that for thee in one Moment, which thou by a whole Life of Prayers, Tears, Faith, Watching, Warring, Labouring, couldest not do, it will make thee perfect: Hence those above are said to be so, *The Spirits of just Men made perfect*, Heb. xii. 23. *Then all that is imperfect will be done away,*

and that which is perfect shall come, 1 Cor. xiii. 10. perfect Grace, perfect Holiness. Now there is much lacking in thy Faith, thy Love, thy Obedience, thy Humility, thy Heavenliness, thy Joy and Delight in God; but Death when it comes, will make up all in a Moment: Yea, now thou art stained and defiled with Sin, and this Lust, and the other Lust, fits and works, and wars with thee; but when Death comes that will purge away all: Death is the Saints only perfect cleanser through Christ. Indeed it is said of wicked Men and Hypocrites, that *their Iniquity shall lye down with them in the Dust*, Job xx. 11. which is a dreadful Word indeed; Death does not kill their Sins; no, they live in the Grave; they go with them into the other World, and will there live in them for ever, which will be a great Part of their Torment: It will be indeed (however they may not think of it) the one Half of Hell; for what is Hell but Sin at the highest, and Wrath at the hottest? But though it be thus with wicked ones, yet 'tis otherwise with the Saints: Death through the Grace of Christ, will for ever put a Period to your Sin, and perfect your Graces. O Sweet! Who would not welcome Death!

6. Death, whenever it comes, will set thee above all afflictive Distances between God, Christ, the Comforter, and thee, and will set down thy Soul in the full, constant and immediate Vision and Fruition of all for ever; and is not this Sweet? Poor Saint, here thou complaineest that *God is a Stranger to thee, and as a way-faring Man, that turneth aside to tarry but for a Night*. Thou hast only now and then a short Visit from him, Jer. xiv. 8. Thou complaineest that *thy Beloved withdraws himself, and is gone*, Cant. v. 6. Thou complaineest that *the Comforter that should relieve thy Soul is far from thee*, Lam. i. 18. Thou complaineest of many sad and woful Distances from God, and of the Lowness of thy Communion, and well thou mayest! For indeed, how little

little a Portion is there here seen or enjoyed of him by thee? Well, but when Death comes that will lift thee above all those Distances between God and thee, Christ and thee, and set thee down in the full, constant, and immediate Vision and Fruition of him for ever; the Thoughts of which made *Paul*, and others, to desire to be gone, and to chuse Death rather than Life, 2 *Cor.* vii. 6, 7, 8. *We are confident*, says he, *knowing that whilst we are at Home in the Body, we are absent from the Lord, for we walk by Faith, not by Sight; we are confident, I say, and willing rather to be absent from the Body, and to be present with the Lord.* Pray observe, *Paul* enjoyed as much of God and Christ here as most did; and yet all that Communion he enjoyed here he accounted as no Communion to that which he should enjoy after Death; while we are present *in the Body*, says he, that is, while we live in this World, *we are absent from the Lord*, absent from God and Christ, our Communion here is but Distance and Estrangement, so low and unconstant it is in Comparison of what we know we shall enjoy after Death: And therefore, says he, we had rather be absent from the Body, we had rather be gone hence, and be present with the Lord. Death will bring us to another Guest, Presence, and Enjoyment of God and Christ, than here we shall ever be able to reach unto. Alas! All we enjoy of God and Christ here is but as an Earnest; so the Apostle speaks in the Verse foregoing: *He that hath wrought us for this self-same Thing is God, who also hath given us the Earnest of the Spirit:* But when Death comes, we shall enjoy the full Inheritance: All we enjoy here is but as the First-fruits; *we that have the First-fruits of the Spirit*, says the Apostle, *Rom.* viii. 23. But when Death comes we shall have the full Vintage, full Incomes of Love, full Manifestations of Light and Life, and Glory, Ful-

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ness of Joy and Pleasure in the Divine Presence, *Psalms* xvi. 11. full Embraces in Christ's Bosom, full Views of his Face, full Visions of his Glory. Death, when it comes, will bring us to the beatifical Vision, which is all Good and Happiness in one; *Blessed are the Pure in Heart, for they shall see God*, *Mat.* v. 8. They do see God now, they see him by Faith, and those Sights of him are sweet, glorious, soul-ravishing and transforming Sights: But after Death they shall have other Sights of him, such Sights of him as will even infinitely surpass all that ever they had, or were capable of here. Here *they see him but through a Glass darkly*; that is, they have but low, obscure, mediate Sights of him; they see and enjoy but little of him; but when Death comes, then *they shall see him Face to Face*; that is, fully, clearly, immediately, *1 Cor.* xii. 12. The Sum is, that *in this Life we have but slow and slender Sights and Enjoyments of God, in Comparison of what we shall see, know, and enjoy, of him in eternal Life*. Here they see but his Back-parts, as God said to *Moses*; but when Death comes they shall see his Face; that is, his Glory: Here they see him but negatively, as it were what he is not; but then they shall see him as he is, *1 John* iii. 2. *We shall see him as he is*, in all his glorious Excellencies and Perfections. In short, they shall then have such Sights and Enjoyments of God and Christ, as shall eternally fill, delight, solace, satisfy, and set at rest, their Souls for ever; such Sights and Enjoyments as shall so solace and satisfy them, as that there shall be no room for the least Tittle or *Iota* of a Desire for ever; yea; such Sights and Enjoyments as shall so satisfy them, as to leave them under an utter Impossibility for ever turning aside from them to any Thing else, and so an eternal Impossibility of Sinning. O how sweet must this be! And indeed the Schoolmen, I find, and others from them, give this as one Reason why the Saints in Heaven are impeccable

cable, because the Sight and Enjoyment they have of God, there is so full and satisfying as they cannot turn aside to any Thing else. O welcome Death that brings us to those Sights, those Enjoyments of God, the chief Good! Once more.

7. Death, whenever it comes, will bring you to, and set you down in the Enjoyment of an eternal Sabbath: And Oh, how sweet is this! *There remaineth a Rest* (the Word is, *a Sabbath or Sabbatism*) *to the People of God*, Heb. iv. 9. Ay, but when shall they enjoy it? Why truly when Death comes, that will enter them upon it immediately; upon the Night of Death dawns the eternal Sabbath. True, the Saints enjoy a Sabbath here, and the Sabbath to them is the sweetest and amiablest Day in all the Week; it is a Day of Joy and holy Feasting to their Souls; and O! How many times do your Souls long for it; But alas, these Sabbaths have an End; but the Sabbath Death will set them down in will be an eternal Sabbath, an eternal Sabbath, wherein they shall be employed in the highest Acts of Worship and Adoration, even Love, Praise, Admiration, and Hallelujahs, for ever; wherein there will be no Weariness, no Faintness, wherein they shall be no Intermission; no going to Duties, and breaking off again, as here we do; but a whole Eternity, shall be employed in Acts of divine Worship and Adoration; wherein there shall be no Deadness, no Dulness, no spiritual Indispositions, no Unfuitableness in us to those high and holy Exercises which this Sabbath will be filled with, but our Souls shall be perfectly suited to, and fitted for those glorious Employments; wherein not a few only, and those some Saints, and some Sinners; some Good, and some Bad, shall join together in Acts of Worship, but an innumerable Company both of Saints and Angels, and all these perfectly holy, Heb. xii. 22, 23, 24. O how sweet and glorious will

will this be! *Sabbaths here are comfortable, and we have tasted some Sweet, some Comfort, in some Sabbaths; bat taste all the Comforts that ever you had in all the Sabbaths you have enjoyed here, and all will be nothing to the Comforts and Sweetness of the eternal Sabbath.* Alas! The perpetual Sabbath that shall be hereafter, that will be the Accomplishment of all these Sabbaths, how Sweet then must that be! O ye Saints of God, lift up your Heads, Death will set you down in this Sabbath. How have some of us longed sometimes for the coming of the Sabbath! And how have we grieved when it has been gone? Well, but when Death comes, that will bring you to a Sabbath that shall never end. 'Tis a sweet Saying of *Austin*, *There* (says he, speaking of Heaven) *is the great Sabbath, that hath no Evening, no End, on which we shall rest and behold, behold and love, love and praise for ever.* Oh blessed be God for this Sabbath! And blessed be God that Death when it comes, shall bring us to this Sabbath. Well then, fear not Death, dread not Death, but be found diligent and faithful in the Use of the Helps prescrib'd for the preparing of your Souls for it, and then it will greatly befriend you whenever it comes, and you may exalt and rejoice in it.

I shall now conclude; but I must beg all that read this plain Discourse deeply and frequently to consider and contemplate these Things.

1. Every Day seriously consider and contemplate the exceeding Worth of your Souls, and the great Things they are capable of. 'Tis sad to think what low Thoughts the most of Men have of their Souls; they are content to sell their Souls, to lose their Souls, to damn their Souls, and all for a Lust, for a little of this World, a little carnal, sensual Pleasure,
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and Delight here, which is but for a Moment. That Rebuke which *Austin* gave one, is due to the most : *How comes it to pass*, says he, *that among all the good Things thou wilt let nothing be in an ill Case but thy Self, thy Soul!* Truly the most of Men are solicitous to have all well but their Souls; they will have it go well with their Bodies, their Names, their Estates, their Families, but their Souls they mind not. But, I beseech you think deeply and frequently of the Worth of your Souls, and the Concerns of them; O! 'Tis your Souls that is your principal Part. Christ, who best knew the Worth of Souls, tells you, that the whole *World* is nothing to one *Soul*; and that the Gain of the one cannot recompence the Loss of the other, no, not in the least, *Mat. xvi. 16.* And you know what a Price he was pleased to pay for Souls, even his own Blood, his precious Blood, Life and all, 1 *Pet. i. 19.* Besides, there are two Things which speak the Soul to be a Thing of unspeakable Worth and Value, its vast Capacity, and its absolute Immortality. (1.) The Capacity of the Soul speaks its Worth: O what great Things is the Soul of Man capable of! There is a kind of Infiniteness, as a worthy Divine observes, in the Soul of Man; it is capable of even an infinite Happiness, or an infinite Misery; it is capable of eternal Life, or eternal Death; it is capable of unconceivable Communications both of Love and Wrath, and must one Day be filled with the one or the other of them; 'tis capable of knowing God, or bearing his Image; of enjoying glorious Communion with him, yea, of living God's own Life, and in a Participation of his own Blessedness. Look, whatever the Angels enjoy, look whatever the human Soul of Christ enjoys, that the Soul is capable of the Enjoyment of. Sinner, O how precious does this speak it to be! And how great should thy Concern be for it while Day and Season lasts? Contemplate it therefore
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a little, and say, O how precious is my Soul? And what great Things is it capable of! And it being so, why do I take up in such low, poor, duncy, drossy, Things, as the best of Sin and this World are? 2. The Immortality of the Soul argues its Worth. The Soul never dies: It is indeed but as it were a Spark, a Beam of God's own Immortality breathed into the Body; at least there is a Stamp and Impress thereof upon it. The Body, that dies, that returns to Dust; but the Soul that lives, that goes to God, *Eccles. xii 7*. As the Mortality of the Body, (as a learned Man observes) so the Immortality of the Soul is here asserted. Besides, *Abraham, Isaac and Jacob*, with the rest of the good old Patriarchs, and the Servants of God, who died long since, are notwithstanding living still; so Christ argues you know, *Matth. xxiii. 32*. that is, their Souls live; as indeed do the Souls of all that are gone hence; their Souls will live either in Happiness or Misery, with God or Devils; and so must thine and mine, Sinner. When our Bodies shall be eaten by the Worms, our Souls will live either in Heaven or Hell. O think of this: Daily contemplate and say, I have a Soul within me that must live for ever, and that as filled with even an infinite Happiness or Misery; I have a Soul within me that is capable of unspeakable Joys, or unconceivable Torments, and in the one or the other it will, it must, live for ever: Why then am I not more concerned for it?

2. Seriously contemplate, and daily keep your Spirits on the Thoughts of the wonderful Weight and Importance of Eternity, the greatest of the Concern of the other World. O Eternity, Eternity! O vast, great, boundless Eternity, How shall I do to speak of thee? How are my Thoughts lost, and my Spirits overwhelmed, when I set myself to contemplate how great, how weighty a Thing thou art? An endless, boundless,

boundless, bottomless State; a State that admits of neither Change, Pause, nor Period for ever. A State of unconceivable Happiness or Misery: Happiness in the Enjoyment, or Misery in the Loss of, and Banishment from God and Christ for ever. Happiness in the Fruition of infinite Love, or Misery in the Revelation of infinite Wrath, one of which every Soul must be the Object of for ever. Eternity? Such is the Weight of it in itself, that indeed we know not how to conceive of it: Every Thing but Eternity has an End at last: So innumerable as the Stars of Heaven are, yet there is a last Star, and the Number of them has an End, though we cannot reach it: So innumerable as the Sands on the Sea-shore are, yet there is a last Sand, and the Number of them has an End, could we reach to it: So numerous as the Piles of Grass, which are now, and from the Creation of the World have been, and to the End of the World shall be, yet there is an End of the Number of them, could we reach it: there is a last Pile, a last Spire of Grass: So innumerable as the Grains of Corn in all the Harvests that ever were, or shall be, yet the Number of them has an End, though we cannot reach it, and there is a last Grain: So innumerable as all the Drops of Rain that ever did fall, or shall fall, upon the Earth, from the Creation, to the End of the World, yet still there is a last Drop; yea, and that though all the Drops contained in the wide and deep Sea be added thereunto: So innumerable as the Children of Men have been, are and shall be, to the End of all Things: So innumerable as all the Hairs of the Head of them all have been, are, and will be: So innumerable as all the Thoughts of the Hearts of all throughout all Ages have been, are, and will be: So innumerable as all the Brutes and Animals which both the Earth and the Sea have brought forth, do, and will bring forth, are, and will be,

be, yet still the Number of them has an End, could we reach it; and there is a last Man, a last Hair, a last Thought, a last Animal: Should all the vast Body of the Heavens, which our Eyes behold, be full written with Figures by the Hand of an Angel, yet the Number of those Figures would have an End, and there would be a last Figure: But as for Eternity, that has no End, no Last: Could all those vast Numbers prementioned be put together into one, who could in the least conceive of the Thousand Thousandth Part of it? Yet all this were nothing to Eternity, no, not a Thousand Thousandth Part of it. Thus Eternity is unconceivably weighty in itself, and it is Eternity indeed, that puts Weight into all other Things: It is Eternity that puts Weight into the future Judgment. What were that Judgment, but that it is eternal Judgment? *Heb. vi. 2.* It is Eternity that puts Weight indeed into the Happiness and Joys of Heaven: What were that Happiness and those Joys, were they not eternal? Hence it is called *eternal Life, eternal Glory, a never-fading Crown, an everlasting Kingdom, Joy and Pleasure for evermore.* So (you know) the Scripture speaks of it as that which is its Crown and Perfection; hence we read of *being for ever with the Lord, 1 Theff. iv. 17.* To be with the Lord is Sweet: *Peter* found it so; all the Saints in their Measure find it so here. But to be with the Lord, (for ever) that makes it infinitely sweet indeed: Thus and thus (for ever) in the Bosom of my Father's Love, and there (for ever) in the Views of my Redeemer's Glory, and there (for ever) joined within an innumerable Company of Angels, in loving, praising, admiring, adoring, and singing Hallelujahs, to God and the Lamb? and this (for ever) to be fully swallowed up in the divine Life, the divine Will, the divine Presence, the divine Fulness, and this (for ever) to be set above all Sin, to be delivered from an

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unavoidable Necessity of sinning, to an absolute Impossibility of Sinning, and this (for ever) O how sweet, how glorious is this! This one Word, *Eternity, or for Ever*, is that which puts great Sweetness into it. Again, it is Eternity that indeed puts Weight into the Miseries and Torments of the Damned: What were the Fire of Hell, were it not unquenchable Fire? What were the Worm there, were it not a never-dying Worm? When the Scripture would speak of the exceeding Greatness and Severity of those Torments (you know) it is in this Language, *There the Worm never dies, and the Fire is never quenched*, Mark ix. 44. There Miseries and Torments are eternal; and indeed Hell would be no Hell, in Comparison, had it not Eternity in it. Most weighty is the Meditation which I have read in a learned and holy Man to this Purpose; O *Eternity, Eternity! O never-ending Eternity! O Eternity, that can be measured by no Space of Time, that can be perceived or apprehended by no human Intellect or Understanding! How unconceivably dost thou augment the Torments of the Damned!* And but a few Lines after he again cries out, *O Eternity! Eternity! Thou, and thou alone, dost aggravate the Torments, the Punishments of the Damned beyond all Measure.* Heavy is the Punishment of the Damned, because of its Sharpness, its Extensiveness, its Universality, there being all Plagues and Punishments in it; but, says he, it is most heavy because of its Eternity. Oh! It is this indeed that makes it intolerably great and heavy. Oh! Not only to be banished from God and Christ, to be driven from the beatifical Vision, but to be banished and driven from hence for ever. Oh doleful! To be in the Flames, to suffer the Vengeance of eternal Fire, to be sinning, and always bearing the Punishment of Sin, and all this for ever! O this makes it out of Measure heavy, thus, and always thus, under
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the Wrath of God, and for ever so ! This puts Weight into it. Thus you see a little of the Weight of Eternity. O contemplate it daily !

3. Consider and contemplate how doleful a Thing it will be to miscarry for ever ; and on the other Hand, what a wide Door of Mercy there is open to you, and the fair Opportunity you have of making a blessed Provision for your Souls and Eternity.

1. Consider and contemplate how doleful a Thing it will be to miscarry for ever, to perish eternally : The more Worth there is in the Soul, and the greater Weight there is in Eternity, the more doleful it will be to perish or miscarry : As to the Interest of them to miscarry in our Estate, in our Trade, in our Name, in the Change of our Condition in this World, or the like, this is sad, and sinks many ; but Oh, what is this to the Miscarriage of the Soul for ever ! What is this to miserable Eternity, to the Loss of God, of Christ, of the Comforter, of Heaven, and eternal Life ? What is this to the Wrath of God, to the Vengeance of eternal Fire, to utter Darkness, to Blackness of Darkness for ever ? O Sirs ! To have Infiniteness and Eternity, combined against you to make you miserable, and to be for ever as miserable as Infiniteness and Eternity can make you, (as assuredly you will in Case you neglect to make Provision for your Souls, and the future Life) O how dreadful, how doleful will this be ! And what bitter Lamentations will it fill you with for ever ! Did *Esau* weep when he had lost his Birth-right ? And did *Lyfymachus* upbraid himself, and bewail his Folly, for parting with his Kingdom for a Draught of Water ? O then how will you weep and wail, and even tear and torment yourselves for ever, for your Sin and Folly, when you shall find that, for a little of this World, for the Satisfaction of a Lust, for a few dreggy, drossy Pleasures, and sensual Delights, or perhaps through a meer Sloth of Spirit, you have lost
your

your Souls, and have plunged yourselves into an infinite Ocean of eternal Woe and Misery, whence there is no Redemption for ever for you! Pray lay that Scripture to Heart now, *Luke xiii. 27, 28. Depart from me, says Christ, all ye Workers of Iniquity.* Depart; here is the Doom that will pass at last upon every unrepenting, unbelieving Sinner, every Soul that makes not ready for a dying Hour: Well, and what then? *There shall be weeping and gnashing of Teeth, when you shall see Abraham, Isaac and Jacob, and all the Prophets in the Kingdom of God, and you thrust out.* O Sirs! When you shall see such and such lodged safe in Heaven, in the Bosom of Christ, and yourselves shut out; and not only so, but cast into utter Darknes, as you have it added, *Matt. xviii. 12.* When you shall see yourselves shut up in the infernal Pit, and there sealed up under God's eternal Wrath, O then you will weep and gnash your Teeth indeed! Then your own Conscience will be eternally a second Hell to you, tearing and tormenting your Souls in the Remembrance of your Sin and Folly, in neglecting to prepare for, and make sure of, a better State. Think of these Things e'er it be too late.

2. Consider and contemplate what a wide Door of Mercy there is open to you, and what a fair Opportunity God gives you to make a blessed Provision for your Souls and Eternity. What shall I say? Why, Sirs, the Way of Salvation is made plain to you, and you are daily called to the Marriage-Supper of the Lamb; the great King of Heaven invites you to come and partake of this Gospel Feast; by one and another Servant of his, which he sends to you, he lets you know that all Things are ready; all that your Souls can need to make them happy for ever; Christ is ready, and in him Life is ready, Grace is ready, Peace is ready, Pardon is ready, a compleat Righteous-

Righteousness, for your Justification, and Acceptation with God is ready, Heaven is ready, Salvation is ready, and withal, he bids you come; yea, he earnestly importunes and solicites you to come and feast your Souls upon these Things; he freely and frequently offers himself and all to you, entreating your Acceptance: Yea more, he opens the Arms of his Love to you, assuring you of most cordial Welcome, and ready Reception, notwithstanding all your Sins and Miscarriages. *Him that cometh unto me, I will by no Means cast out*, John vi. 37. Let him be who and what he will, a young or an old Sinner, a small or a great Sinner, a Sinner that hath stood it out against me a little or a long Time, I will not cast him out, my Grace is free, my Fulness is large and sufficient, my Blood is precious, and this has an infinite Virtue in it: My Spirit is powerful and efficacious; I am every Way mighty to save, able to *save to the utmost all that come unto God by me*: Yea, it is my Work and Business to save; my Father sealed and sent me for that End, and for that End came I into the World, and there did and suffered such Things as I did: and I may not, I will not, cast off any poor Soul that will come and partake of me and my Fulness, and that would fain be helped on towards Life and Blessedness. This is really the Language of Christ to poor Sinners; yea more, he sends his Spirit to enlighten, to convince, to persuade, to draw and allure them; and he does move in them, and strive with them: O what a wide Door of Mercy is there here open to you, Sirs! And how fair is your Opportunity of preparing for, and making sure of a blessed Eternity! O! Accordingly as you love your Souls, and would live for ever, come in to Christ, come and apply, and improve him in a Way of believing, for the Good of your eternal Souls; in his Strength set upon repenting: Believing-
work

work, the Work of your Souls and Eternity; and your Day being so bright, as indeed it is, O labour to know the Things of your Peace in your Day, lest neglecting them Christ speedily say of you, as once with Tears in his Eyes he did of neglecting *Jerusalem*, Luke xix. 42. *O that thou hadst known in thy Day the Things which belong to thy Peace! But now they are hid from thine Eyes.* — I have done. I'll close all with that holy Wish for you, and my self, that *Austin* was wont to make for himself, and his People, namely, *That as they had been often crouded together to worship God in that earthly Temple, wherein he preached, so they might eternally live together in the heavenly Temple above.* So my Wish and Desire is, that you and I may live together eternally, and eternally adore God together in our Father's House above; that we may Praise, Love, and Admire God, and sing Hallelujahs to him for ever together in Heaven. *Amen, Amen.*

A Thought

A Thought of DEATH *and* ETERNITY.

DEATH! 'tis an awful Scene indeed!
'Twill fix the wand'ring Mind:
For everlasting Things succeed:
They lie but just behind.

Soon as our Bodies breath their last,
Our Spirits must away,
To Pains which never will be past,
Or Joys that ne'er decay.

Lord, what important Things depend
On our precarious Breath?
For soon this dying Life will end,
In endless Life or Death.

Oh! make me Wise to know and mind
My true, my chief Concern:
Help me the Way to Life to find,
And sound Religion learn.

Make me attend my future State,
That whilst I live below,
The Things which worldly minds call great,
To me may Trifles shew.

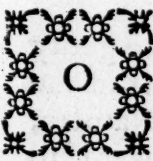
That all the Baits of Sin and Sense
I may avoid with Care;
But with the utmost Diligence
May for my change prepare.

Make me to mind eternal Things,
That when I come to die,
My Soul may clap her joyful Wiugs,
And climb her native Sky.



SOME
FORMS of PRAYER
FOR THE
USE of FAMILIES.

A Morning Prayer for a Family.

 Lord our God, we desire with all Humility and Reverence to adore thee as a Being infinitely Bright, and Blessed, and Glorious, that hast all Perfection in thyself, and art the Fountain of all Being, Power, Life, Motion, and Perfection.

Thou art good to all, and thy tender Mercies are over all thy Works ; and thou art continually doing us good, though we are evil and unthankful.

We reckon it an unspeakable Privilege, that we have Liberty of Access to thee through Jesus Christ, and Leave to call thee our Father in him. O look upon us now, and be merciful to us, as thou usest to do unto those that love thy Name.

O give us all to account our daily Worship of thee in our Family the most needful Part of our daily Business, and the most pleasant of our daily Comforts.

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Thou

Thou art the God of all the Families of *Israel*, be thou the God of our Family, and grant that whatever others do, we and ours may always serve the Lord; that thou may'st cause the Blessing to rest on our House from the Beginning of the Year to the End of it. Lord, bless us, and we are blessed indeed.

We humbly thank thee for all the Mercies of the Night past, and this Morning, that we have laid us down and slept, and wak'd again, because thou hast sustained us; That no Plague has come nigh our Dwelling; but that we are brought in Safety to the Light and Comforts of another Day.

It is of thy Mercies, O Lord, that we are not consumed, even because thy Compassions fail not, they are new every Morning; great is thy Faithfulness.

We have rested and are refreshed, when many have been full of Tossings to and fro, till the Dawning of the Day: We have a safe and quiet Habitation, when many are forced to wander and lie exposed.

We own thy Goodness to us, and ourselves we acknowledge less than the least of all the Mercy, and of all the Truth thou hast shewed unto us.

We confess we have sinned against thee, we are guilty before thee, we have sinned and have come short of the Glory of God: We have corrupt and sinful Natures, and are bent to backslide from thee; backward to Good, and prone to Evil continually.

Vain Thoughts come into us, and lodge within us, lying down and rising up, and they defile or disquiet our Minds, and keep out good Thoughts. We are too apt to burthen ourselves with that Care which thou hast encouraged us to cast upon thee.

We are very much wanting in the Duties of our particular Relations, and provoke one another more to Folly and Passion than to Love and to good Works. We are very cold and defective in our Love to God, weak in our Desires towards him, and unsteddy and uneven

uneven in our walking with him ; and are at this Time much out of Frame for his Service.

We pray thee forgive all our Sins for Christ's Sake, and be at Peace with us in him who died to make Peace, and ever lives making Intercession.

There be many that say, Who will shew us any Good ; but, Lord, let us not be put off with the good Things of this World for a Portion ; for this is our Heart's Desire and Prayer, Lord, lift up the Light of thy Countenance upon us, and that shall put Gladness into our Hearts more than they have whose Corn and Wine and Oil increaseth.

Lord, let thy Peace rule in our Hearts, and give Law to us, and let thy Peace keep our Hearts and Minds, and give Comfort to us ; and let the Consolations of God, which are neither few nor small, be our Strength and our Song in the House of our Pilgrimage.

Lord, we commit ourselves to thy Care and Keeping this Day : Watch over us for good ; compass us about with thy Favour as with a Shield ; preserve us from all Evil, yea, the Lord preserve and keep our Souls ; preserve our going out and coming in.

Our Bodies and all our worldly Affairs we commit to the Conduct of thy wise and gracious Providence, and submit to its Disposals. Let no Hurt or Harm happen to us ; keep us in Health and Safety ; bless our Employments, prosper us in all our lawful Undertakings, and give us Comfort and Success in them. Let us eat the Labour of our Hands, and let it be well with us.

Our precious Soul and all their Concerns we commit to the Government of thy Spirit and Grace. O let thy Grace be mighty in us, and sufficient for us and let it work in us both to will and to do that which is good, of thine own good Pleasure.

O give us Grace to do the Work of this Day in its Day, according as the Duty of the Day requires, and

to do even common Actions after a godly Sort; acknowledging thee in all our Ways, and having our Eye ever up to thee, and be thou pleased to direct our Steps.

Lord, keep us from Sin; give us Rule over our own Spirits, and grant that we may not this Day break out into Passion upon any Provocation, or speak unadvisedly with our Lips: Give us Grace to live together in Peace and holy Love, that the Lord may command the Blessing upon us, even Live for evermore.

Make us conscientious in all our Dealings, and always watchful against Sin, as becomes those who see thine Eye ever upon us: Arm us against every Temptation, uphold us in our Integrity, keep us in the Way of our Duty; and grant that we may be in thy Fear every Day, and all the Day long.

In every doubtful Case let our Way be made plain before us; and give us that Wisdom of the Prudent, which is at all Times profitable to direct; and let Integrity and Uprightness preserve us, for we wait on thee.

Sanctify to us all our Losses, Crosses, Afflictions and Disappointments, and give us Grace to submit to thy holy Will in them, and let us find it good for us to be afflicted, that we may be Partakers of thy Holiness.

Prepare us for all the Events of this Day, for we know not what a Day may bring forth: Give us to stand compleat in thy whole Will; to deny ourselves, to take up our Cross daily, and to follow Jesus Christ.

Lord, fit us for Death, and Judgment, and Eternity, and give us Grace to live every Day as those that do not know but it may be our last Day.

Lord, plead thy Cause in the World; build up thy Church into perfect Beauty; set up the Throne of the exalted Redeemer in all Places upon the Ruins of the Devil's Kingdom. Let the reformed Churches be
more

more and more reformed, and let every Thing that is amiss be amended ; and let those that suffer for Righteousness sake be supported and delivered.

Do us good in these Nations ; bless the King and all in Authority ; guide publick Counsels and Affairs ; over-rule all to thine own Glory ; let Peace and Truth be in our Days, and be preserv'd to those that shall come after us.

Be gracious to all our Relations, Friends, Neighbours, and Acquaintance, and do them good according as their Necessities are. Supply the Wants of all thy People. Dwell in the Families that fear thee, and call upon thy Name. Forgive our Enemies, and those that hate us ; give us a right and charitable Frame of Spirit towards all Men, and all that is theirs.

Visit those that are in Affliction, and comfort them, and be unto them a very present Help. Recover the Sick, ease the Pained, succour the Tempted, relieve the Oppressed, and give Joy to those that mourn in *Zion*.

Deal with us and our Family according to the Tenor of the everlasting Covenant, which is well order'd in all Things and sure, and which is all our Salvation and all our Desire ; however it pleaseth God to deal with us and with our House.

Now blessed be God for all his Gifts both of Nature and Grace, for those that concern this Life, and that to come ; especially for Jesus Christ the Fountain and Foundation of all ; Thanks be to God for his unspeakable Gift.

We humbly beseech thee for Christ Jesus sake to pardon our Sins, accept our Services, and grant an Answer of Peace to our Prayers, even for his sake who died for us and rose again, who hath taught us to pray : *Our Father which art in Heaven, &c.*

An Evening Prayer for a Family:

MOST holy and blessed and glorious Lord God, whose we are, and whom we are bound to serve; for because thou madest us, and not we ourselves, therefore we are not our own but thine, and unto thee, O Lord, do we lift up our Souls: Thy Face, Lord, do we seek; whither shall we go for a Happiness but to thee from whom we derive our Being?

Thou art the great Benefactor of the whole Creation: Thou givest to all Life and Breath, and all Things: Thou art our Benefactor; the God that hast fed us, and kept us all our Life long unto this Day. Having obtained Help of God, we continue hitherto, Monuments of sparing Mercy, and Witnesses for thee that thou art gracious, that thou art God and not Man; for therefore it is that we are not cut off.

One Day tells another, and one Night certifies to another, that thou art good and dost good, and never failest those that seek thee and trust in thee. Thou makest the Outgoings of the Morning and of the Evening to praise thee.

It is through the good Hand of our God upon us, that we are brought in Safety to the Close of another Day, and that after the various Employments of the Day, we come together at Night to mention the loving Kindness of the Lord, and the Praises of our God, who is good, and whose Mercy endureth for ever.

Blessed be the Lord, who daily loads us with his Benefits, even the God of our Salvation; for he that is our God is the God of our Salvation. We have from thee the Mercies of the Day in its Day, according as the Necessity of the Day requires, though we come far short of doing the Work of the Day in its Day, according as the Duty of the Day requires.

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We bless thee for the Ministration of the good Angels about us, the Serviceableness of the inferior Creatures to us, for our bodily Health and Ease, Comfort in our Relations, and a comfortable Place of Abode, and that thou hast not made the Wilderness our Habitation, and the barren Land our Dwelling; and especially that thou continuest to us the Use of our Reason, and the Quiet and Peace of our Consciences.

We bless thee for our Share in the publick Tranquility, that thou hast given us a good Land, in which we dwell safely under our own Vines and Fig-trees.

Above all we bless thee for Jesus Christ, and his Mediation between God and Man, for the Covenant of Grace made with us in him, and all the exceeding great and precious Promises and Privileges of that Covenant, for the Throne of Grace erected for us, to which we may in his Name come with humble Boldness and for the Hope of eternal Life through him.

We confess we have sinned against thee; this Day we have sinned and done foolishly: O God, thou knowest our Foolishness, and our Sins are not hid from thee; we mispend our Time, we neglect our Duty, we follow after lying Vanities, and forsake our own Mercies. We offend with our Tongues: Are we not carnal and walk as Men, below Christians? Who can understand his Errors? Cleanse us from our secret Faults.

We pray thee give us Repentance for our Sins of daily Infirmary, and make us duly sensible of the Evil of them, and of our Danger by them, and let the Blood of Christ thy Son, which cleanseth from all Sin, cleanse us from them, that we may lie down to Night at Peace with God, and our Souls may comfortably return to him, and repose in him as our Rest.

And give us Grace so to repent every Day for the Sins of every Day, as that when we come to die we may have the Sins but of one Day to repent of, and so we may be continually easy.

Do us good by all the Providences we are under, merciful or afflictive; give us Grace to accommodate ourselves to them, and by all bring us nearer to thee, and make us fitter for thee.

We commit ourselves to thee this Night, and desire to dwell in the secret Place of the most High, and to abide under the Shadow of the Almighty. Let the Lord be our Habitation, and let our Souls be at home in him.

Make a Hedge of Protection (we pray thee) about us, and about our House, and about all that we have round about, that no Evil may befall us, nor any Plague come nigh our Dwelling. The Lord be our Keeper, who neither slumbers nor sleeps; Lord, be thou a Sun and a Shield to us.

Refresh our Bodies (we pray thee) with quiet and comfortable Rest, not to be disturbed with any distrustful disquieting Cares or Fears; but especially let our Souls be refreshed with thy Love and the Light of thy Countenance, and thy Benignity, which is better than Life.

When we awake, grant that we may be still with thee, and may remember thee upon our Beds, and meditate upon thee in the Night-watches, and may improve the Silence and Solitude of our Retirements for communing with God and our own Hearts; that when we are alone we may not be alone, but God may be with us, and we with him.

Restore us to another Day in Safety, and prepare us for the Duties and Events of it; and by all the Supports and Comforts of this Life, let our Bodies be fitted to serve our Souls in thy Service, and enable us to glorify thee with both, remembering that we are not our own, we are bought with a Price.

And forasmuch as we are now brought one Day nearer our End, Lord, enable us so to number our Days, as that we may apply our Hearts unto Wisdom: Let us be minded by our putting off our Clothes, and
going

going to sleep in our Beds, of putting off the Body, sleeping the sleep of Death, and of making our Bed in the Darkness shortly, that we may be dying daily in Expectation of and Preparation for our Change, that when we come to die indeed, it may be no Surprise or Terror to us, but we may with Comfort put off the Body, and resign the Spirit, knowing whom we have trusted.

Lord, let our Family be blessed in him, in whom all the Families of the Earth are blessed, blessed with all spiritual Blessings in heavenly Things by Christ Jesus, and with temporal Blessings as far as thou seest good for us: Give us Health and Prosperity, but especially let our Souls prosper and be in Health, and let all that belong to us belong to Christ, that we who live in a House together on Earth, may be together forever with the Lord.

Look with pity upon a lost World; we beseech thee, and set up Christ's Throne there where Satan's Seat is; send the Gospel where it is not, make it successful where it is; let it be mighty through God to the pulling down of the strong Holds of Sin.

Let the Church of Christ greatly flourish in all Places; and make it to appear that it is built upon a Rock, and that the Gates of Hell cannot prevail against it; and suffer not the Rod of the Wicked anywhere to rest upon the Lot of the Righteous.

Let the Land of our Nativity be still the particular Care of thy good Providence, that in the Peace thereof we may have Peace. Let Glory dwell in our Land, and upon all the Glory let there be a Defence.

Rule in the Hearts of our Rulers: We pray thee continue the King's Life and Government long a publick Blessing; make all that are in all Places of publick Trust faithful to the publick Interest; and all that bear the Sword a Terror to evil Doers, and a Protection and Praise to them that do well. Own thy Mi-

nifters in their Work, and give them Skill and Will to help Souls to Heaven.

Be gracious to all that are dear to us: Let the rising Generation be such as thou wilt own, and do thee more and better Service in their Day, than this has done.

Comfort and relieve all that are in Sorrow and Affliction, lay no more upon them than thou wilt enable them to bear, and enable them to bear what thou dost lay upon them.

Do for us, we pray thee, abundantly above what we are able to ask or think, for the sake of our blessed Saviour Jesus Christ, who is the Lord our Righteousness. To him with the Father and the eternal Spirit, be Glory and Praise now and for ever. *Amen.*

A Family Prayer for the Lord's-day Morning.

MOST gracious God, and our Father in our Lord Jesus Christ: It is good for us to draw near to thee; the nearer the better, and it will be best of all when we come to be nearest of all in the Kingdom of Glory.

Thou hast thy Being of thy self, and thy Happiness in thyself; we therefore adore thee as the Great *Jehovah*: We have our Being from thee, and our Happiness in thee, and therefore it is both our Duty and our Interest to seek to thee, to implore thy Favour, and to give unto thee the Glory due to thy Name.

We bless thee for the Return of the Morning Light, and that thou causest the Day-spring to know its Place and Time. O let the Day-spring from on high visit our dark Souls, and the Sun of Righteousness arise with Healing under his Wings.

We bless thee that the Light we see is the Lord's: That this is the Day which the Lord hath made, hath made

made for Man, hath made for himself, we will rejoice and be glad in it. That thou hast revealed unto us thy holy Sabbaths, and that we were betimes taught to put a Difference between this Day and other Days, and that we live in a Land, in all Parts of which, God is publickly and solemnly worshipped on this Day.

We bless thee that Sabbath-Liberties and Opportunities are continued to us; and that we are not wishing in vain for these Days of the Son of Man; that our Candlestick is not removed out of its Place, as justly it might have been, because we have lost our first Love.

Now we bid this Sabbath welcome: Hosannah to the Son of *David*, blessed is he that cometh in the Name of the Lord, Hosannah in the highest. O that we may be in the Spirit on this Lord's Day; That this may be the Sabbath of the Lord in our Dwelling; in our Hearts, a Sabbath of Rest from Sin, and a Sabbath of Rest in God. Enable us, we pray thee, so to sanctify this Sabbath, as that it may be sanctified to us, and be a Means of our Sanctification: That by resting to Day from our worldly Employments, our Hearts may be more and more taken off from present Things, and prepared to leave them; and that by employing our Time to Day in the Worship of God, we may be led into a more experimental Acquaintance with the Work of Heaven, and be made more meet for that blessed World.

We confess we are utterly unworthy of the Honour, and unable for the Work of Communion with thee; but we come to thee in the Name of our Lord Jesus Christ, who is worthy, and depend upon the Assistances of thy blessed Spirit to work out all our Works in us, and so to ordain Peace for us.

We keep this Day holy to the Honour of God the Father Almighty, the Maker of Heaven and Earth, in Remembrance of the Work of Creation, that Work of Wonder, in which thou madest all Things
out

out of Nothing, by the Word of thy Power, and all very good; and they continue to this Day according to thine Ordinance, for all are thy Servants. Thou art worthy to receive Blessing and Honour and Glory and Power, for thou hast created all Things, and for thy Pleasure they are and were created. O thou who at first didst command the Light to shine out of Darkness, who saidst on the first Day of the first Week, Let there be Light, and there was Light; we pray thee shine this Day into our Hearts, and give us more and more of the Light of the Knowledge of the Glory of God in the Face of Jesus Christ; and let us be thy Workmanship created in Christ Jesus unto good Works; a kind of First Fruits of thy Creatures.

We likewise sanctify this Day to the Honour of our Lord Jesus Christ, the eternal Son of God, and our exalted Redeemer, in remembrance of his Resurrection from the Dead on the first Day of the Week, by which he was declared to be the Son of God with Power. We bless thee that having laid down his Life to make Atonement for Sin, he rose again for our Justification, that he might bring in an everlasting Righteousness. That the Stone which the Builders refused, the same is become the Head-stone of the Corner, this is the Lord's doing, and it is marvellous in our Eyes. We bless thee that he is risen from the Dead as the First Fruits of them that slept, that he might be the Resurrection and the Life to us. Now we pray, that while we are celebrating the Memorial of his Resurrection with Joy and Triumph, we may experience in our Souls the Power and Virtue of his Resurrection, that we may rise with him, may rise from the Death of Sin to the Life of Righteousness, from the Death of this World, to a holy, heavenly, spiritual, and divine Life. O that we may be planted together in the Likeness of Christ's Resurrection, that as Christ was raised from the Dead by the
Glory

Glory of the Father, so we also may walk in Newness of Life.

We sanctify this Day also to the Honour of the eternal Spirit, that blessed Spirit of Grace the Comforter, rejoicing at the Remembrance of the Descent of the Spirit upon the Apostles on the Day of Pentecost, the first Day of the Week likewise. We bless thee that when Jesus was glorified, the Holy Ghost was given to make up the Want of his bodily Presence, to carry on his Undertaking, and to ripen Things for his second Coming; and that we have a Promise that he shall abide with us for ever. And now we pray that the Spirit of him that raised up Jesus from the Dead, may dwell and rule in every one of us, to make us Partakers of a new and divine Nature. Come, O blessed Spirit of Grace, and breath upon these dry Bones, these dead Hearts of ours, that they may live, and be in us a Spirit of Faith and Love and Holiness, a Spirit of Power and of a sound Mind.

O Lord, we bless thee for thy holy Word, which is a Light to our Feet, and a Lamp to our Paths, and which was written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope: That the Scriptures are preserved pure and entire to us, and that we have them in a Language that we understand. We beg that we may not receive the Grace of God herein in vain. We bless thee that our Eyes see the joyful Light, and our Ears hear the joyful Sound of a Redeemer and a Saviour, and of Redemption and Salvation by him; that Life and Immortality are brought to Light by the Gospel, Glory be to God in the highest, for in and through Jesus Christ there is on Earth Peace, and Good-will towards Men.

We bless thee for the great Gospel Record, That *God hath given to us eternal Life, and this Life is in his Son.* Lord, we receive it as a faithful Saying,
and

and well worthy of all Acceptation; we will venture our immortal Souls upon it; and we are encouraged by it to come to thee, to beg for an Interest in the Mediation of thy Son. O let him be made of God to us Wisdom, Righteousness, Sanctification and Redemption; let us be effectually called into Fellowship with him, and by Faith be united to him, so that Christ may live in us, and we may grow up into him in all Things who is the Head; that we may bring forth Fruit in him, and whatever we do in Word or Deed, we may do all in his Name. O let us have the Spirit of Christ, that thereby it may appear we are his. And through him we pray that we may have eternal Life, that we may none of us come short of it, but may all of us have the First Fruits and Earnests of it abiding in us.

We bless thee for the New Covenant made with us in Jesus Christ; that when the Covenant of Innocency was irreparably broken, so that it was become impossible for us to get to Heaven by that Covenant, thou wast then pleased to deal with us upon new Terms, that we are under Grace and not under the Law; that this Covenant is established upon better Promises in the Hand of a Mediator. Lord, we fly for Refuge to it, we take hold of it as the Hope set before us. O receive us graciously into the Bond of this Covenant, and make us accepted in the Beloved according to the Tenor of the Covenant. Thou hast declared concerning the Lord Jesus, that he is thy beloved Son in whom thou art well pleased, and we humbly profess that he is our beloved Saviour, in whom we are well pleased: Lord, be well pleased with us in him.

O that our Hearts may be filled this Day with pleasing Thoughts of Christ, and his Love to us, that great Love wherewith he loved us. O the admirable Dimensions of that Love, the Height, and Depth, and Length, and Breadth of the Love of Christ, which
passeth

passeth Knowledge : Let this Love constrain us to love him and live to him, who died for us and rose again. O that it may be a Pleasure and mighty Satisfaction to us to think, that while we are here praying at the Footstool of the Throne of Grace, our blessed Saviour is sitting at the Right Hand of the Throne of Glory interceeding for us : We earnestly beg that through him we may find Favour with thee our God, and may be taken into Covenant and Communion with thee.

We humbly pray thee for his sake forgive all our Sins, known and unknown, in Thought, Word, and Deed : Through him let us be acquitted from Guilt, and accepted as righteous in thy Sight : Let us not come into Condemnation, as we have deserved ; let our Iniquity be taken away, and our Sin covered ; and let us be clothed with the spotless Robe of Christ's Righteousness, that the Shame of our Nakedness may not appear. O let there be no Cloud of Guilt to interpose between us and our God this Day, and to intercept our comfortable Communion with him. And let our Lusts be mortified and subdued, that our own Corruptions may not be as a Clog to us to hinder the Ascent of our Souls Heaven-wards.

We pray thee assist us in all the religious Services of this thine holy Day : Go along with us to the solemn Assembly ; for if thy Presence go not up with us, wherefore should we go up ? Give us to draw nigh to thee with a true Heart, with a free Heart, with a fixed Heart, and in full Assurance of Faith. Meet us with a Blessing, Grace thine own Ordinances with thy Presence, that special Presence of thine which thou hast promis'd there, where two or three are gathered together in thy Name. Help us against our manifold Infirmities, and the Sins that do most easily beset us in our Attendance upon thee : Let thy Word come with Life and Power to our Souls, and be as good Seed sown in good Soil, taking root, and bringing

ing forth Fruit to thy Praise : And let our Prayers and Praises be spiritual Sacrifices acceptable in thy Sight through Christ Jesus, and let those that tarry at home divide the Spoil.

Let thy Presence be in all the Assemblies of good Christians this Day: Grace be with all them that love the Lord Jesus Christ in Sincerity; let great Grace be upon them all. In the Chariot of the everlasting Gospel let the Great Redeemer ride forth triumphantly conquering and to conquer, and let every Thought be brought into Obedience to him: Let many be brought to believe the Report of the Gospel, and to many let the Arm of the Lord be revealed: Let Sinners be converted unto thee, and thy Saints edified and built up in Faith, Holiness and Comfort, unto Salvation: Compleat the Number of thine Elect, and hasten thy Kingdom.

Now the Lord of Peace himself give us Peace always by all Means. The God of Hope fill us with Joy and Peace in believing, for Christ Jesus sake our Blessed Saviour and Redeemer, who hast taught us to pray,

Our Father which art in Heaven, &c.

A Family Prayer for the Lord's Day Evening.

O Eternal and for ever blessed and glorious Lord God: Thou art God over all, and rich in Mercy to all that call upon thee, Most Wise and Powerful, Holy, Just, and Good; the King of Kings, and Lord of Lords; our Lord and our God.

Thou art happy without us, and hast no need of our Services, neither can our Goodness extend unto thee; but we are miserable without thee, we have need of thy Favours, and are undone, for ever undone,

done, if thy Goodness extend not unto us ; and therefore, Lord, we intreat thy Favour with our whole Hearts ; O let thy Favour be towards us in Jesus Christ, for our Happiness is bound up in it, and it is to us better than Life. We confess we have forfeited thy Favour, we have render'd ourselves utterly unworthy of it ; yet we are humbly bold to pray for it in the Name of Jesus Christ, who loved us, and gave himself for us.

We bewail it before thee, that by the Corruption of our Natures we are become odious to thine Holiness, and utterly unfit to inherit the Kingdom of God ; and that by our many actual Transgressions we are become obnoxious to thy Justice, and liable to thy Wrath and Curse. Being by Nature Children of Disobedience, we are Children of Wrath, and have Reason both to blush and tremble in all our Approaches to the holy and righteous God. Even the Iniquity of our holy Things would be our Ruin, if God should deal with us according to the Desert of them.

But with thee, O God, there is Mercy and plentiful Redemption ; Thou hast graciously provided for all those that repent and believe the Gospel, that the Guilt of their Sins shall be removed through the Merit of Christ's Death, and the Power of their Sins broken by his Spirit and Grace ; and he is both Ways able to save to the uttermost all those that come unto God by him, seeing he ever lives making Intercession for us.

Lord, we come to thee as a Father by Jesus Christ the Mediator, and earnestly desire by Repentance and Faith to turn from the World and the Flesh to God in Jesus Christ, as our Ruler and Portion. We are sorry that we have offended thee, we are ashamed to think of our treacherous and ungrateful Carriage towards thee. We desire that we may have no more to do with Sin, and pray as earnestly that the Power
of

of Sin may be broken in us, as that the Guilt of Sin may be removed from us; and we rely only upon the Righteousness of Jesus Christ, and upon the Merit of his Death, for the procuring of thy Favour, O look upon us in him, and for his sake receive us graciously, heal our Backslidings, and love us freely; and let not our Iniquity be our Ruin.

We beg, that being justified by Faith, we may have Peace with God through our Lord Jesus Christ, whom God hath set forth to be a Propitiation for Sin, that he may be just, and the Justifier of them which believe in Jesus. Through him who was made Sin for us, though he knew no Sin, let us who know no Righteousness of our own, be accepted as righteous.

And the God of Peace sanctify us wholly; begin and carry on that good Work on our Souls; renew us in the Spirit of our Minds, and make us in every Thing such as thou wouldest have us to be. Set up thy Throne in our Hearts, write thy Law there, plant thy Fear there, and fill us with all the Graces of thy Spirit, that we may be fruitful in the Fruits of Righteousness, to the Glory and Praise of God.

Mortify our Pride, and clothe us with Humility; mortify our Passion, and put upon us the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price. Save us from the Power of a vain Mind, and let thy Grace be mighty in us to make us serious and sober-minded. Let the Flesh be crucified in us with all its Affections and Lusts, and give us Grace to keep under our Body, and to bring it into Subjection to the Laws of Religion and right Reason, and always to possess our Vessel in Sanctification and Honour.

Let the Love of the World be rooted out of us, and that Covetousness which is Idolatry; and let the Love of God in Christ be rooted in us. Shed abroad
that

that Love in our Hearts by the Holy Ghost, and give us to love thee the Lord our God with all our Heart, and Soul, and Mind, and Might; and to do all we do in Religion from a Principle of Love to thee.

Mortify in us all Envy, Hatred, Malice, and Uncharitableness; pluck up these Roots of Bitterness out of our Minds, and give us Grace to love one another with a pure Heart fervently, as becomes the Followers of the Lord Jesus, who has given us this as his new Commandment. O that brotherly Love may continue among us, Love without Dissimulation.

We pray thee rectify all our Mistakes; if in any Thing we be in an Error discover it to us, and let the Spirit of Truth lead us into all Truth, the Truth as it is in Jesus, the Truth which is according to Godliness; and give us that good Understanding which they have that do thy Commandments; and let our Love and all good Affections abound in us yet more and more, in Knowledge and in all Judgment.

Convince us, we pray thee, of the Vanity of this World, and its utter Insufficiency to make us happy, that we may never set our Hearts upon it, nor raise our Expectations from it; and convince us of the Vileness of Sin, and its certain Tendency to make us miserable, that we may hate it and dread it, and every Thing that looks like it, or leads to it.

Convince us, we pray thee, of the Worth of our own Souls, and the Weight of Eternity, and the Awfulness of that everlasting State which we are standing upon the Brink of, and make us diligent and serious in our Preparation for it, labouring less for the Meat that perisheth, and more for that which endures to eternal Life; as those who have set their Affections on Things above, and not on Things that are on the Earth, which are trifling and transitory.

O that Time, and the Things of Time may be as Nothing to us in Comparison with Eternity, and the Things of Eternity; that Eternity may be much
upon

upon our Heart, and ever in our Eye; that we may be governed by that Faith, which is the Substance of Things hoped for, and the Evidence of Things not seen; looking continually at the Things that are not seen that are eternal.

Give us Grace, we pray thee, to look up to the other World with such a holy Concern, as that we may look down upon this World with a holy Contempt and Indifferency, as those that must be here but a very little while, and must be some where for ever; that we may rejoice as though we rejoiced not, and weep as though we wept not, and buy as though we possessed not, and may use this World as not abusing it, because the Fashion of this World passeth away, and we are passing away with it.

O let thy Grace be mighty in us, and sufficient for us to prepare us for that great Change which will come certainly and shortly, and may come very suddenly, which will remove us from a World of Sense to a World of Spirits; from our State of Trial and Probation to that of Recompence and Retribution; and to make us meet for the Inheritance of the Saints in Light, that when we fail we may be received into everlasting Habitations.

Prepare us, we beseech thee, for whatever we may meet with betwixt this and the Grave: We know not what is before us, and therefore know not what particular Provision to make, but thou dost; and therefore we beg of thee to fit us by thy Grace for all the Services and all the Sufferings which thou shalt at any Time call us out to; and arm us against every Temptation which we may at any Time be assaulted with, that we may at all Times and in all Conditions glorify God, keep a good Conscience, and be found in the Way of our Duty, and may keep up our Hope and Joy in Christ, and a believing Prospect of eternal Life, and then welcome the holy Will of God.

Give

Gives us Grace, we pray thee, to live a Life of Communion with thee both in Ordinances and Providences, to set thee always before us, and to have our Eyes ever up unto thee ; and to live a Life of Dependance upon thee, upon thy Power, Providence, and Promise, trusting in thee at all Times, and pouring out our Hearts before thee ; and to live a Life of Devotedness to thee, and to thine Honour and Glory, as our highest End : And that we may make our Religion not only our Business, but our Pleasure, we beseech thee enable us to live a Life of Complacency in thee, to rejoice in thee always ; that making God our Heart's Delight, so we may have our Heart's Desire, and this is our Heart's Desire to know, and love, and live to God, to please him, and to be pleased in him.

We beseech thee, preserve us in our Integrity to our dying Day, and grant that we may never forsake thee, or turn from following after thee, but that with Purpose of Heart we may cleave unto the Lord ; and may not count Life itself dear to us, so we may but finish our Course with Joy and true Honour.

Let thy good Providence order all the Circumstances of our dying, so as may best befriend our comfortable Removal to a better World ; and let thy Grace be sufficient for us then to enable us to finish well ; and let us then have an abundant Entrance minister'd to us into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

And while we are here, make us wiser and better every Day than other ; more weaned from the World, and more willing to leave it ; more holy, heavenly, and spiritual ; that the longer we live in this World, the fitter we may be for another World, and our last Days may be our best Days, our last Works our best Works, and our last Comforts our sweetest Comforts.

We

We humbly pray thee accomplish all that which thou hast promised concerning thy Church in the latter Days: Let the Earth be filled with thy Glory. Let the Fulness of the Gentiles be brought in, and let all *Israel* be saved. Let the Mountain of the Lord's House be established upon the Top of the Mountains, and exalted above the Hills, and let all Nations flow unto it.

Propagate the Gospel in the Plantations, and let the Enlargement of Trade and Commerce contribute to the Enlargement of thy Church. Let the Kingdom of Christ be set up in all Places upon the Ruins of the Devil's Kingdom.

Hasten the Downfal of the Man of Sin, and let primitive Christianity, even pure Religion and undefiled before God and the Father, be revived, and be made to flourish in all Places; and let the Power of Godliness prevail and get ground among all that have the Form of it.

Let the Wars of the Nations end in the Peace of the Church, the Shakings of the Nations in the Establishment of the Church, and the Convulsions and Revolutions of States and Kingdoms in the Settlement and Advancement of the Kingdom of God among Men, that Kingdom which cannot be moved.

Let *Great Britain* and *Ireland* flourish in all their publick Interests: Let thine everlasting Gospel be always the Glory in the midst of us, and let thy Providence be a Wall of Fire round about us: Destroy us not, but let a Blessing be among us, even a Meat Offering and a Drink Offering to the Lord our God.

Be very gracious to our Sovereign Lord the King, the Prince of *Wales*, and all the royal Family; protect his Person, preserve his Health, prolong his Days, guide his Counsels, let his Reign be prosperous, and crown all his Undertakings for the publick Good.

Bless

Bless the Privy Counsellors, the Nobility, the Judges, and Magistrates in our several Counties and Corporations; and make them all in their Places faithful and serviceable to the Interests of the Nation, and every Way publick Blessings.

Bless all the Ministers of thy holy Word and Sacraments; make them burning and shining Lights, and faithful to Christ, and to the Souls of Men. Unite all thy Ministers and People together in the Truth, and in true Love one to another; pour out a healing Spirit upon them, a Spirit of Love and Charity, mutual Forbearance and Condescension, that with one Shoulder and with one Consent all may study to promote the common Interests of our great Master, and the common Salvation of precious Souls.

We pray thee prosper the Trade of the Nation, guard our Coasts, disappoint the Devices of our Enemies against us, preserve the publick Peace, and keep all the People of these Lands in Quietness among themselves, and due Subjection to the Authority God hath set over us; and let the Lord delight to dwell among us, and to do us good.

Bless the Fruits of the Earth, continue our Plenty, abundantly bless our Provision, and satisfy even our Poor with Bread.

We bless thee for all the Mercies of this thine own holy Day; we have Reason to say, that a Day in thy Courts is better than a thousand. How amiable are thy Tabernacles, O Lord of Hosts! Bless the Word we have heard this Day to us, and to all that heard it: Hear our Prayers, accept our Praises, and forgive what thy pure Eye hath seen amiss in us and our Performances.

Take us under thy Protection this Night, and enable us to close the Day with thee, that we may lie down, and our Sleep may be sweet. Be with us the Week following in all our Ways; forgive us that we brought

brought so much of the Week with us into the Sabbath, and enable us to bring a great deal of the Sabbath with us into the Week, that we may be the fitter for the next Sabbath, if we shall live to it.

Make us meet for the everlasting Sabbath, which we hope to keep within the Vail, when Time and Days shall be no more: And let this Day bring us a Sabbath Day's Journey nearer Heaven, and make us a Sabbath Day's Work fitter for it.

As we began this Lord's Day with the joyful Memorials of Christ's Resurrection, so we desire to conclude it with the joyful Expectations of Christ's second Coming, and of our own Resurrection then to a blessed Immortality; triumphing in hope of the Glory of God.

Bless the Lord, love the Lord, O our Souls, and let all that is within us love and bless his holy Name; for he is good, for his Mercy endures for ever. In praising God we desire to spend as much as may be of our Time, that we may begin our Heaven now; for in this good Work we hope to be spending a happy Eternity.

Now unto the King Eternal, Immortal, Invisible, the only Wise God, and our God in three Persons, Father, Son, and Holy Ghost, be Honour and Glory, Dominion and Praise, henceforth, and for ever.
Amen.

A Prayer proper to be put up by Parents for their Children.

O Lord our God, the God of the Spirits of all Flesh; all Souls are thine, the Souls of the Parents and the Souls of the Children are thine; and thou hast Grace sufficient for both.

Thou

Thou wast our Father's God, and as such we will exalt thee; thou art our Childrens God, and that also we will plead with thee; for the Promise is to us and our Children; and thou art a God in Covenant with Believers, and their Seed.

Lord, it is thy good Providence that hath built us up into a Family: We thank thee for the Children thou hast graciously given thy Servants; the Lord that hath blessed us with them make them Blessings indeed to us, that we may never be tempted to wish we had been written childless.

We lament the Iniquity which our Children are conceived and born in; and that corrupt Nature which they derive through our Loins.

But we bless thee, that there is a Fountain open'd for their cleansing from that original Pollution, and that they were betimes by Baptism dedicated to thee, and admitted into the Bonds and under the Blessings of thy Covenant; that they are born in thy House, and taken in as Members of thy Family upon Earth.

It is a Comfort to us to think that they are baptiz'd, and we desire humbly to plead it with thee. They are thine, save them; enable them as they become capable to make it their own Act and Deed, to join themselves unto the Lord, that they may be owned as thine in that Day when thou makest up thy Jewels.

Give them a good Capacity of Mind, and a good Disposition, make them towardly and tractable, and willing to receive Instruction; incline them betimes to Religion and Virtue: Lord, give them Wisdom and Understanding, and drive out the Foolishness that is bound up in their Hearts.

Save them from the Vanity which Childhood and Youth is subject to, and fit them every Way to live comfortably and usefully in this World. We ask not for great Things in the World for them: Give them, if it please thee, a strong and healthful Constitution of Body, preserve them from all ill Accidents, and feed

them with Food convenient for them, according to their Rank.

But the chief Thing we ask of God for them is, that thou wilt pour thy Spirit upon our Seed, even thy Blessing, that Blessing of Blessings upon our Offspring, that they may be a Seed to serve thee, which shall be accounted unto the Lord for a Generation: Give them that good Part, which shall never be taken away from them.

Give us Wisdom and Grace to bring them up in thy Fear, in the Nurture and Admonition of the Lord, with Meekness and Tenderneſs, and having them in Subjection with all Gravity. Teach us how to teach them the Things of God as they are able to bear them, and how to reprove and admonish, and when there is need to correct them in a right Manner; and how to set them good Examples of every Thing that is virtuous and praise-worthy, that we may recommend Religion to them, and so train them up in the Way wherein they should go, that if they live to be old they may not depart from it.

Keep them from the Snare of evil Company, and all the Temptations to which they are exposed, and make them betimes sensible how much it is their Interest as well as their Duty to be religious: And, Lord, grant that none that come of us may come short of eternal Life, or be found on the left Hand of Christ in the great Day.

We earnestly pray that Christ may be formed in their Souls betimes, and that the Seeds of Grace may be sown in their Hearts while they are young; and we may have the Satisfaction of seeing them walking in the Truth; and setting their Faces Heaven-wards. Give them now to hear Counsel and receive Instruction, that they may be wise in their latter End; and if they be wise, our Hearts shall rejoice, even ours.

Prosper

Prosper the Means of their Education; let our Children be taught of the Lord, that great may be their Peace; and give them so to know thee the only true God, and Jesus Christ whom thou hast sent, as may be Life eternal to them.

O that they may betimes get Wisdom, and get Understanding, and never forget it: As far as they are taught the Truth as it is in Jesus, give them to continue in the Things which they have learned.

It is our Heart's Desire and Prayer, that our Children may be praising God on Earth, when we are gone to praise him in Heaven, and that we and they may be together for ever serving him Day and Night in his Temple.

If it should please God to remove any of them from us while they are young, let us have Grace submissively to resign them to thee, and let us have Hope in their Death.

If thou remove us from them while they are young, be thou thyself a Father to them, to teach them and provide for them, for with thee the Fatherless findeth Mercy.

Thou knowest our Care concerning them, we cast it upon thee; ourselves and ours we commit to thee. Let not the Light of our Family Religion be put out with us, nor that Treasure be buried in our Graves, but let those that shall come after us do thee more and better Service in their Day than we have done in ours, and be unto thee for a Name and a Praise.

In these Prayers we aim at thy Glory: Father, let thy Name be sanctified in our Family, there let thy Kingdom come, and let thy Will be done by us and ours as it is done by the Angels in Heaven; for Christ Jesus sake our Blessed Saviour and Redeemer, whose Seed shall endure for ever, and his Throne as the Days of Heaven. Now to the Father, Son, and Holy Ghost, that great and sacred Name into which we

and our Children were baptiz'd, be Honour and Glory, Dominion and Praise, henceforth and for ever. Amen.

A Prayer to be us'd by Children.

O God, thou art my God, early will I seek thee.

Thou art my God and I will praise thee, my Father's God and I will exalt thee.

Who is a God like unto thee, glorious in Holiness, fearful in Praises, doing Wonders?

Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee. When my Flesh and my Heart fail, thou art the Strength of my Heart, and Portion for ever.

Thou madest me for thyself to shew forth thy Praise.

But I am a Sinner; I was shapen in Iniquity, and in Sin did my Mother conceive me.

God be merciful to me a Sinner.

O deliver me from the Wrath to come, through Christ Jesus who died for me, and rose again.

Lord, give me a new Nature. Let Jesus Christ be formed in my Soul, that to me to live may be Christ, and to die may be Gain.

Lord, I was in my Baptism given up to thee; receive me graciously, and love me freely.

Lord Jesus, thou hast encouraged little Children to come to thee, and hast said, that of such is the Kingdom of God: I come to thee; O make me a faithful Subject of thy Kingdom, take me up in thy Arms, put thy Hands upon me, and bless me.

O give me Grace to redeem me from all Iniquity, and particularly from the Vanity which Childhood and Youth is subject to.

Lord,

Lord, give me a wise and an understanding Heart, that I may know and do thy Will in every Thing, and may in Nothing sin against thee.

Lord, grant that from my Childhood I may know the holy Scriptures, and may continue in the good Things which I have learned.

Remove from me the Way of Lying, and grant me thy Law graciously.

Lord, be thou a Father to me; teach me, and guide me; provide for me, and protect me; and bless me, even me, O my Father.

Bless all my Relations [Father, Mother, Brothers, Sisters] and give me Grace to do my Duty to them in every Thing.

Lord, prepare me for Death, and give me wisely to consider my latter End.

O Lord, I thank thee for all thy Mercies to me; for Life and Health, Food and Raiment, and for my Education; for my Creation, Preservation, and all the Blessings of this Life; but above all for thine inestimable Love in the Redemption of the World by our Lord Jesus Christ, for the Means of Grace, and the Hopes of Glory.

Thanks be to God for his unspeakable Gift: Blessed be God for Jesus Christ. None but Christ, none but Christ for me.

Now to God the Father, the Son, and the Holy Ghost, that Great Name into which I was baptiz'd, be Honour, and Glory, Dominion, and Praise, for ever and ever. *Amen.*

Our Father which art in Heaven, &c.

A Paraphrase on the LORD'S PRAYER.

OUR Father in Heaven, we come to thee as Children to a Father, able and ready to help us.

We beseech thee, *Let thy Name be sanctified*; enable us and others to glorify thee in all that whereby thou hast made thyself known, and dispose of all Things to thine own Glory.

Let thy Kingdom come; Let Satan's Kingdom be destroyed, and let the Kingdom of thy Grace be advanced; let us and others be brought into it, and kept in it, and let the Kingdom of thy Glory be hastened.

Let thy Will be done in Earth as it is done in Heaven; make us by thy Grace able and willing to know, obey, and submit to thy Will in all Things, as the Angels do in Heaven.

Give us this Day our daily Bread; of thy free Gift let us receive a competent Portion of the good Things of this Life, and let us enjoy thy Blessing with them.

And forgive us our Trespases as we forgive them that trespass against us. We pray that for Christ's sake thou wouldest freely pardon all our Sins, and that by thy Grace thou wouldest enable us from the Heart to forgive others.

And lead us not into Temptation, but deliver us from Evil: Either keep us (O Lord) from being tempted to Sin, or support and deliver us when we are tempted.

For thine is the Kingdom, the Power, and the Glory for ever. Lord, we take our Encouragement in Prayer from thyself only, and desire in our Prayers to praise thee, ascribing Kingdom, Power, and Glory, to thee: And in Testimony of our Desires and Assurance to be heard through Jesus Christ, we say Amen.



*The excellent Mr. Matthew Henry's Opinion of
the Usefulness and Necessity of Catechisms,
&c. as quoted by the late Dr. Watts.*

“**B**EAR us Witness, faith he, we set up no other Rule, of Faith and Practice, no other Oracle, no other Touchstone or Test of Orthodoxy, but the holy Scriptures of the Old and New Testament; these only are the Fountains whence we fetch our Knowledge; these only the Foundations on which we build our Faith and Hope; these the dernier Resort of all our Enquiries and Appeals in the Things of God, for they only are given by divine Inspiration. Every other Help we have for our Souls, we make use of in Subordination and Subserviency to the Scripture, and among the rest our Catechisms and Confessions of Faith. Give me leave, faith he, to illustrate this by an Appeal to the Gentlemen of the long Robe; they know very well that the common Law of *England* lies in the Year-book, and Books of Reports, in the Records of immemorial Customs, and in Cases occasionally adjudged, which are not an artificial System drawn up by the Rules of Method, but rather historical Collections of what was solemnly discussed and judicially delivered in several Reigns, *pro re nata*, and always taken for Law, and according to which the Practice has always been. Now such are the Books of the Scripture, Histories of the several Ages of the Church, as those of the several Reigns of the Kings, and of the Discoveries of God’s Mind and Will in every Age, as there was Occasion; and these too are built upon ancient Principles, received and submitted to before these divine Annals began to be written.

But though those are the Fountains and Foundations of the Law, those Gentlemen know that Institutes and Abridgments, Collections of, and References to the Cases adjudged in the Books, are of great Use to them, to prepare them for the Study of the Originals, and to assist them in the Application

plication of them; but they are not thought to derogate from the Authority and Honour of them; such we reckon our Forms of sound Words to be. If in any Thing they mistake the Sense of the Text, or misapply it, they must be corrected by it; but as far as they agree with it, they are of great Use to make it more easy and ready to us.

That which is intended in these Forms of sound Words, is not like the Council of *Trent*, to make a new Creed, and add it to what we have in the Scripture, but to collect and methodize the Truths and Laws of God, and to make them familiar." Thus this pious Writer makes it appear, that there are three valuable Ends attained by framing such comprehensive Systems of Religion out of the Word of God.

" 1. Hereby, saith he, the main Principles of Christianity, which lie scattered in the Scripture, are collected and brought together; and by this Means they are set in a much easier View before the Minds of Men. Our Catechisms and Confessions of Faith pick up from the several Parts of holy Writ those Passages, which, though perhaps occasionally delivered, contain the Essentials of Religion, the Foundations and main Pillars upon which Christianity is built, which we are concerned rightly to understand, and firmly to believe in the first Place, and then to go on to Perfection.

2. Hereby the Truths of God, the several Articles of Christian Doctrine and Duty are methodized and put in Order. It is true, the Books of Scripture are written in an excellent Method according to the particular Nature and Intention of them; but when the Design is to represent the main Principles of Religion in one View, it is necessary that they be put into another Method proper to serve that Design, that we may understand them the more distinctly by observing their mutual References to each other, their Connexion with, and Dependence upon each other, and thereby they appear in their truer Light and fuller Lustre.

3. Hereby the Truths of God are brought down to the Capacity of those who are as yet but weak in Understanding."

F I N I S.

